

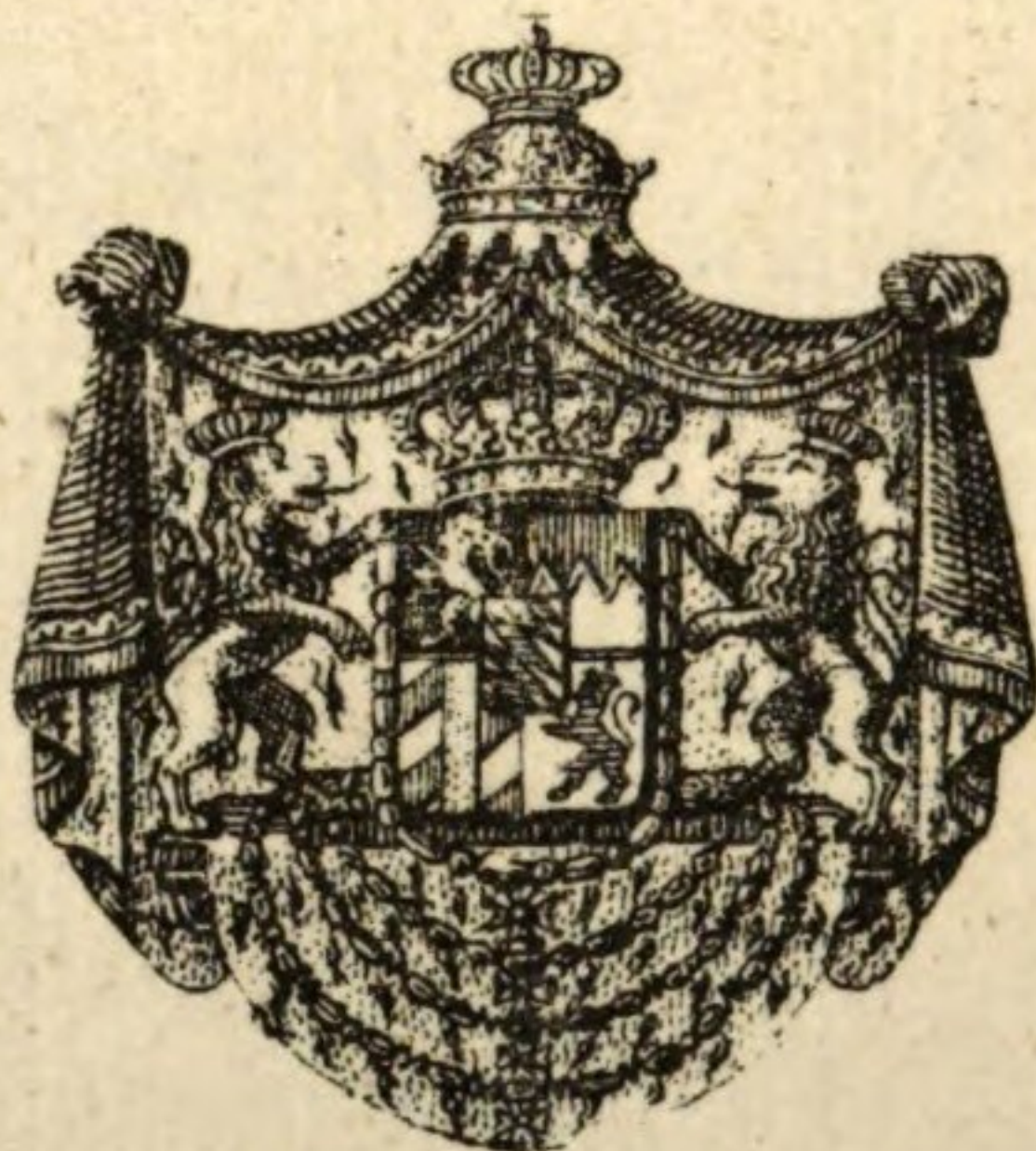
Bavar.

1179

gb

Bavaria
1779 9/6

Hänle



BIBLIOTHECA
REGIA
MONACENSIS.

1871

BATHING PLACES OF ITALY

BY

THE

ITALIAN

AND

ENGLISH

BY

THE

ITALIAN

AND

ENGLISH

BY

THE

ITALIAN

AND

GUIDE
OF THE
BATHING PLACES OF FRANCONIA
KISSINGEN, BOCKLET, BRÜCKENAU
AND THEIR ENVIRONS.

FROM THE GERMAN
OF
S. HÄNLE AND Dr. v. SPRUNER

R
TRANSLATED BY
S. LOUIS, PH. D. M. A.

WITH A MAP.

WURZBURG.

PRINTED FOR STAHEL, BOOKSELLER.

LONDON.

WILLIAMS ET NORRIS, BOOKSELLERS.

14 HENRIETTA STREET, CONVENT-GARDEN.

—
1845.

23. B.

RECEIVED
JAN 10 1846
HARVARD

Preface.

The annual increase of English visitors to the baths of Germany et particularly that of Kissingen, renders a guide to this interesting et lovely district extremely desirable. — To supply this deficiency, we here present the public with a translation of a work, which is highly approved of in Germany, both for its graphical descriptions and for the correctness of its historical et geographical notices.

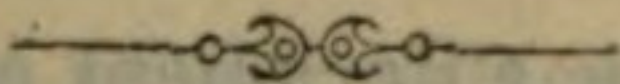
Perhaps some of the minute details in various parts of the work, will afford

little or no interest to the English reader; but rather than omit any thing that might contribute to his pleasure, we thought it preferable to insert them.

The numerous traditionary stories here interspersed, we trust, will not be found unacceptable. They will, doubtless, increase the enjoyment of those who visit the places, where Chivalry once flourished, and carry their imagination to the dark ages, when the feudal lords ruled with an iron hand the serfs of their soil. —

London, February 14th 1845.

**Tour from Schweinfurth to Gemünden through
Kissingen, Boklet, Neustadt on the Saale,
Brückenau and the Kreuzberg.**



A) From Schweinfurth to Kissingen.

Whilst the river Maine turns southward, rolling its cheerful waves towards the capital of Franconia, let us direct our steps northward and take a view of its salutary springs. The object of our first visit is a place well known in Europe, from whose countries the suffering anxiously come to the home of Franconia's Naiad, but are rejoiced and thankful for their recovery when they depart.

We hasten through the blessed plains in the district of *Schweinfurth*, sending a last look after the steamer,

which follows her swifter course. With what majesty she ploughs the waves. Soon nothing but a cloud of smoke is visible in the distance. Farewell, fleet vessel, before long we shall again accompany thee in admiring the delightful banks of the Maine.

In the remotest parts of the blue horizon the dark Rhoen-mountains now arise, and the road on each side is bordered with rich cornfields. The first village, that we reach after 45 minutes' travelling is MAIBACH. Of it we know nothing but its being mentioned by the name of Madibach in a document of donation to Fulda, dated 819.

Nor does POPPENHAUSEN, which is about a mile distant from Maibach, and where we arrive next, give occasion for many remarks. In the 14th century it passed together with the village Ebenhausen, to which it belonged, from the Counts of Henneberg to the Bishops of Wurzburg. In the beginning of the 15th it joined with many other villages of the Bishopric in the discontent towards Gerhard, by whom it was subdued like the rest. In the church, which was erected in 1732, is an altar-piece in wood by Wolker. The logwood-manufactory existing there produces from 300 to 400 cwt. of log-

wood a year, and is the property of the merchants Wirsching & Schmitt of Schweinfurth. At a short distance from this place the Wern derives its origin, the dark waters of which irrigate many of the most fertile tracts of the district, and fall into the Maine near Grosswernfeld. The river is noted for the number of pikes and eels it contains.

A little village called *Hain* appears from the valley, and on our right we may perceive the gilt cross upon the church of *Ebenhausen*, whose spire rises from the middle of the village. It was the year 1820, that gave both the church and spire their existence.

PFERSDORF, where agriculture and grazing flourish, is situated on the right, at a little digression from the road. A document of donation exists from a certain Prendo to the Abbot of Fulda, written in the latter part of the eighth century, in which it is mentioned by the name of Hengist-(Hengst) Dorf.

A little way beyond this village, the road branches off in two directions, one leading to *Munnerstadt*, the other to *Kissingen*. Taking the

latter, the first village at which we arrive, is OERLENBACH (called in records Orlebach), which is an outparish of Pfersdorf. The inhabitants of Oerlenbach made their bravery known in the year 1796 by being the first in the whole district who took up arms against the French. The gallant peasants actually succeeded in driving them out of their gate.

The road now leads us down a steep declivity, where, in a delightful valley, a chapel rises containing a miraculous image of the Holy Virgin. Tradition tells us, that many a cure has been effected by its influence and that of the spring which breaks forth not far from the Chapel.

On the foot of some woody hills, the village ARNSHAUSEN, which has already seen ten centuries, may be perceived.

We have but to travel a short distance through blooming meadows and up a small ascent, ere the delicious valley, intersected by the Saale, lies extended before our eyes; in the middle of it KISSINGEN is situated.

It is you that we address, ye crystalline waves of the Saale. How lively your waters traverse

the fragrant fields, how bright and joyful they run along, washing the feet of the Nymph who has chosen her residence on these fertile plains, that she may impart health to suffering mortals. Look at yonder town, as though brought into being by her magic, presenting to our view a number of palaces; its spacious streets are crowded with visitors, on whose countenances joy and strength—the offspring of recovered health—are depicted. The beautiful valley is surrounded by an almost unbroken chain of gently rising mountains, whose lofty tops are crowned with exuberant herbage. The mouldering remnants of a decayed castle look down, and seem to admire and muse upon the busy life below, and gaze on the lofty, pretty and foreign-looking buildings, which all around interrupt the harmony of the mountains' verdure. During the day, whilst the valley is in lively motion, and parties of pedestrians ascend the pleasant paths leading to it, the castle is quiet and silent. But when the moon sheds her gentle smile on the surrounding country, when the vales are wrapt in darkness by the gigantic shadows of the mountains,

and the castle alone receives her full gleam; then arises a motion, as if it were in the broken stones, — figures Ossian-like move among the moss-covered ruins. The sound of a lyre is heard, sweet and strange modulations descend from the mountain, and harmoniously unite with the gentle murmuring of the Saale. It is *Otho von Botenlaube*, the minstrel, who, in the hour of midnight, strikes the strings of his lyre; by his side is his faithful spouse, whom his love won in the distant East. If you listen, upon your ear will fall the sweet sounds of inspiring love et ardent devotion issuing from his melodious instrument. —

But — you ask — are you dreaming? — It may be that we have been borne too far on the wings of Imagination, and too much elevated above the narrow bounds of reality — the romantic situation is our excuse; we are now brought back to the bustle of the present time. Meanwhile we will take advantage of the short distance between this place and Kissingen to discourse on the political vicissitudes of BOTENLAUBE, which place is well deserving of a visit.

The name of one man only figures in the history of these ruins — Otho von Henneberg. Darkness is spread over the time previous to him, and that after him is insignificant and unimportant.

Otho II, descended from the powerful and princely family of the Counts von Henneberg, restored if not built this castle, having obtained possession of the estate in exchange for the castles *Lichtenburg* near Astheim and *Habesburg* near Meiningen. History greatly celebrates his name — Otho von Botenlaube — as that of a gallant knight and highly talented bard. Being accustomed to noble and military exploits in the retinue of the Emperor Henry VI., he joined the body of those brave warriors, who, in the year 1196, repaired to the holy land, that they might afford succour to their distressed brethren. It was in this expedition that he gained the hand of Beatrice, who — the story relates — was the daughter of a Saracen Emir, but afterwards a convert to Christianity. But the truth is, that she descended from the ancient french house of Courtenay. Among her ancestors was *Jocelin I.*, the gallant Count of Edessa

and Prince of Tiberia, the founder of her race in the East; *Jocelin III.*, Seneschal of Jerusalem, was her father; Balduin, the king of the holy city, her cousin, and *Almeric* of Cyprus her uncle. Being so nobly related, we need not wonder that Tradition styles her a royal princess. Her beloved husband conducted her to her new home, where she enjoyed in the above mentioned castle the domestic happiness, described by Otho in songs arising from the depth of his heart. However, connubial love neither suppressed nor even diminished their pious feelings, of which we see a splendid testimonial in the Benedictine nunnery called *Frauenrode*, which they founded, we are told, on the following occasion. One day, when Otho and Beatrice, engaged in a hearty conversation, were walking in the valley which environs their castle, a violent wind arose, raising the veil of the lady and carrying it away. Beatrice, construing this accident into a sign from heaven, made a vow to build a nunnery, dedicated to the honour of God, on the spot where the veil should be found. After three days' search, her women saw it on a

wild rose-bush in a woody valley between *Burkartrode* and *Aschach*, and there the nunnery of Frauenrode soon afterwards was erected. Tradition adds, that Beatrice laid down the veil on the altar of the newly-built church as an everlasting memorial, and took that of the nunnery. — It is impossible to ascertain, how much credit we ought to give to this tradition; but the foundation of the nunnery by this couple is certainly an historical fact. Also Otho's last mournful songs seem attest a state of separation from his wife, who, according to tradition, departed this life as Abbess of the cloister, but certainly not until after 1244, the year in which her husband died. Both his tomb and that of Beatrice are at Frauenrode.

Botenlaube's happiest days were past. To obtain their desired Frauenrode, the pair sold it, in the year 1234, for 1200 Silver-Marks to the Bishof of Würzburg, who delivered it to the charge of castellans, whose names and lives afford no interest but to him who desires to enter into the details of its history. Thus the castle was preserved in good condition until the destructive time of the

war of the peasants, when *Kunz von Steinruck* possessed it as a fief from the Bishop. He, a gallant soldier, bravely resisted the troop of Aura peasants who besieged the castle. But though he could not be vanquished by open force, he had no means to encounter treachery, which was committed, if we may believe tradition, in the following manner: A cook had been bribed to open the gates that the peasantry might enter, and the signal was to be given by chopping on a board. The traitor succeeded in the execution of his wicked plot, but did not reap any benefit; for the rebels deprived him of his eyes and threw him into the flames of the burning castle.

Since that period Botenlaube has been reduced to ruins, of which year after year more and more have been removed; and it was only in latter days, that endeavours were made to preserve the few venerable remains. Time has left no more of it than the ruins of two towers, connected by walls and some other fragments. We are told, that the tower on the northern side contained the chapel, in which the minister of Kissingen

read the mass twice a week; that on the southern, in a better condition, was the prison. In the western part, an entrance to a decayed cellar is to be seen. The vineyard on the southern side of the castle, is supposed to be the same which Otho assigned as a jointure for his beloved Beatrice. In an elegant inn, which was erected in 1840, nearly at the same elevation of the mountain, the visitor will find engravings of the tombs of Otho and Beatrice as well as a copy of the poet's portrait, taken out of Mannesse's collection of songs at Paris.

The castle commands a magnificent prospect. Immediately before us, the town with its stirring bustle and splendid edifices lies extended, situate in the verdant valley through which the Saale winds its serpentine course. Northward, behind the surrounding woodcovered hills, the dark *Rhoen-mountains* arise, the *Kreuzberg* among them. The building on its ridge is a Franciscan monastery. On the south of us, the fragments of the *Trimbург* appear; they, like *Botenlaube*, bring to our remembrance the name of a celebrated bard of Germany.

In the back-ground, the bright and ancient *Saaleck* is perceptible, and our eye may catch a glimpse of the two once formidable castles *Sodenberg* and *Reussenberg*, formerly the property of the barons von Thungen. Every where a rich country and pretty villages meet the view. —

Let us now shake off the dust from our travelling habits and select our most fashionable dresses, which we have hitherto carefully locked up in our trunks; for the splendid buildings that environ Kissingen on every side, announce a town life and impart to the places around the appearance of a small capital.

All the treasures of the wardrobe, every refinement of high life, the newest fashions, enjoyments the most exquisite have left their established residences in the large cities to seek here a rural abode during the season. The *Haute-volée* will not dispense with their usual accommodations, and industry uses all efforts to accomplish — nay to anticipate even their slightest desires.

A temple is here erected to Hygeia, in which the tongues of all nations resound; crowned heads

as well as beggars render their homage, and every year the number of her votaries increase.

How the avenues under the arcades are thronged with persons! — Footmen are descending and ascending the steps to procure the salubrious waters from the abundant fountain, which Nature's maternal kindness never ceases to supply. — Let us now view the parties defiling before us. A certain awe pervades and impresses the minds of the multitude, when their looks follow a mighty potentate, who either rules over millions of his brethren, or has his name everlastingly inscribed on the page of History. — There a striking beauty now moves along, on whom every man's eye rests with admiration and whose name is well known to all. Here the haughty and stately sons of Albion pass by some obsequious German, who is making a servile bow. Many of our sanguine neighbours, beyond the Rhine, perceive it and smile, not remembering that a long time has not elapsed, since the whole of their nation did that which they see here done by an individual. Escaped from the dark fogs of his country and the pressing

restraint of its customs, the Russian has changed his generally sullen features into a cheerful countenance, which only becomes shaded by a cloud, when he recollects, how soon the term of his pass-port will expire. — And shall we forget you, our sensuous countrymen, who assemble here from neighbouring and distant towns and villages? But to you the leading idea in surveying this picture of what may be justly termed a rendez-vous of Europe, is that of “Excellencies“, “Private-counsellors“ and a thousand of your other titles, which, for all the world, you would not have left at home; consequently you arrange the individuals not according to their nation but to their rank.

Elevated above the reach of the populace and the objects of their interest, the circle of the beau-monde forming a close union among themselves, move along, we may almost say, resembling Homer’s Olympic Deities, at least, adored like them by the people. They stand here nearer both to the charms of Nature and to the variegated bustle of every-day-life. Being surrounded by

Cosmopolitans, they are compelled to remain in some measure incognito; nevertheless the glittering star is sometimes visible, honouring the bearer and dazzling the beholders. The separating barriers of society being in such a place easily broken, the high persons are approached by the wealthy — those men of gold who do not count many ancestors, but in lieu of them many — millions of pounds. They are like that creeping plant that enters even through the smallest fissure, and having once taken possession of the spot, the mightiest edifice cannot bid defiance to its destructive force.

There is more variety among the inferior and lower ranks. — We have no difficulty in distinguishing the learned man, who has come to wash away the dust of his books, or the lawyer, whom the mysterious process of Nature renders forgetful of the trifling lawsuits at home. — Seriously the veteran soldier steps along wearied, but not of his life. We wish the Naiad may, in an especial manner, favour him by dropping balm into the wounds that he received in honourable

combats for his country. Her assistance is not required by his younger brother, who, confident of captivating, views the beauties passing on the right and left. His cheerful mien sufficiently attests his healthy condition; yet pleasant it must be to be thus emancipated for a few weeks from the constraints of uniform and parade. — The merchant counts conscientiously — a rare quality in him — the number of glasses prescribed by the physician; his ledger is laid aside, whilst the living book of nature is unfolded before him, in which flowers and blossoms supplant the place of figures and names. — Do you see the tear dropping from that old man's cheek into the glass? It is a tear of gratitude towards Therese, the generous mother of her country, Bavaria; by her liberality, the poor are likewise allowed to enjoy the benefits of these waters.

Less pleasing than the image which we have just depicted, is that of Kissingen's ancient History which we now intend to consult. It is probable that the salt-springs of Kissingen were the subject of that bloody battle, fought between the Catti

and the Hermundures a. D. 59, which Tacitus mentions in the 13th book of his Annals — and the geographical position of these nations appears to confirm the conjecture. If this be the case, this district would be the place upon which the first light of Franconia's history is thrown.

Since then, History preserves a profound silence concerning the whole district till the 9th century, when we find a number of donations to the Abbey of St. Boniface at Fulda, in the documents of which the salt-springs are frequently mentioned. Meanwhile the village increased, and the Counts of Henneberg, who had extensive possessions in the environs, are named as its first proprietors. It is, however, not improbable that besides them, other barons were for a time in the possession of it, and this conjecture is confirmed by a document of the twelfth century, which besides the castle of Botenlaube, mentions another under its dominion.

The town and castle of Kieseck were feudal to the Bishops of Wurzburg and, from the middle of the 13th century, till they came into their

immediate possession, were the subjects of almost incessant wars between the feudal Lords and tenants. Count *Hermann v. Henneberg*, whose race was propagated by only two descendants, possessed Kissingen as belonging to what was called "the new dominion". His daughter *Jutta* was married to the margrave *Otho* the Tall of Brandenburg, who demanded the fief from the Bishop, when Poppo, the only brother of his spouse, died without an heir, in the year 1291. Bishop *Mangold*, being disinclined to acknowledge the female succession, a feud broke out, but was terminated by a treaty. This treaty was, however, disregarded, and a new strife arose with *Hermann von Brandenburg*, who, meanwhile, had succeeded his father in the government of the hereditary dominions of the Hennebergs. Peace was made this time by the mediation of the Emperor *Albert* himself at Heilbronn, A. D. 1301. Whilst *Hermann* lost his life A. D. 1308, in a war against the *Wenden*, a heathen race, another invasion was made into his dominions in Franconia by Andrew von Gundelfingen, Bishop of Wurzburg, who also

devastated Kissingen. There was no male heir left to propagate Herman's race, his only son having followed him very shortly to the grave. By the marriage of his daughter Jutta with a certain Count Henry from the branch Henneberg-Schleusinger, Kissingen passed, A. D. 1312, as an estate in question to the dominion of the latter. It was, however, not before the year 1319 that Wurzburg consented to confer the fief upon Henry, and thus ended a quarrel, which had been carried on for a long time both by the law and the sword. But it was Kissingen's fate to belong to the house of the Hennebergs but for a short time longer. Henry, who died in 1347, also left no male heir, and Jutta who, according to the agreement, remained in the possession of Kissingen, bequeathed it to her daughter Sophia, who, in the year 1342, was married to Albert, the handsome burgrave of Nuremberg. Like his predecessors, he died without male issue, but being desirous to have the inheritance of the Hennebergs not separated, he, on his death-bed, made a will that his younger daughter Anna should become a nun

in the convent of Eisfeld and his elder daughter be the sole heiress to his estates. But Anna, being averse to taking the veil, gave her hand to Swantibor Duke of Pomeria, by which event Kissingen was transferred to this family after the death of the mother, in 1372. At that time Gerhard was Bishop of Wurzburg, and, Swantibor manifesting an inclination to sell this estate so distant from his residence, thought it a very apt opportunity to enlarge his dominions by this acquisition, and therefore, in 1394, purchased the towns and villages of Königsberg, Schildeck, Kissingen and Nüdlingen for 9000 florins. Since then Kissingen belonged to Wurzburg. In 1433, it was pledged by the extravagant John v. Brunn, but soon after redeemed by the worthy Rudolph v. Scherenberg.

The time of the war of the peasants presents a sad scene in the Annals of Kissingen, which in the 14th century was raised to the dignity of a city. Here in the early part of April (1525) a seditious body joined with several others in the neighbourhood, and, headed by the clergyman of the place, made

the convent of *Aura* the object of their pillage. This outrage cost the minister and eight others their lives, and the inhabitants of Kissingen were obliged to promise to rebuild the castles of *Aura*, *Trimberg* and *Botenlaube*, which they had laid waste.

It is in the history of this century that we have the first accounts of a bath in this place. The document in which it is mentioned, is written in 1544, and the first description of the two springs known at that time — the *Säuerling* and the *Badebrunnen* (*Pandur*) — is written in 1579 by Dr. Ruland. Bishop Julius, who himself made use of their salubrious properties, had taken great care in the improvement of the place, but all was destroyed again in the stormy time of the 30 year's war. In 1643, the Swedes encamped here for 8 days after, having spread devastation over the whole of the land on their return from *Bishofsheim*. We suppose this was not the first time in those destructive days, that Kissingen saw the enemy within its walls.

Its rapid increase in the 18th century was favoured by the succession of excellent rulers,

who adorned the Duchy of Franconia. In 1736, Frederic Charles v. Schoenborn turned the course of the Saale to another direction, that the springs might be secured from the inundations of this river which they had frequently been spoiled; and it was on this occasion that the Rakoczy — the prince of its springs, was discovered in the midst of its channel. To the same Bishop Kissingen was indebted for many embellishments, a bathing-house erected by Balthasar Neumann and several other arrangements for bathing. He used the waters himself “to mend the old Fred“, as he used to say. In 1768, Adam Frederic v. Seinsheim enlarged the bathing-house, and two years after, acquired the possession of the springs from the citizens of Kissingen. To the Prince — Bishop Franz Ludwig the merit of having given to the spring a better inclosure, and the neighbourhood several beautiful promenades, is due. But the issue of the French war greatly retarded the progress of the improvements and diminished the number of visitors. In the year 1796, a commissary, who was gathering taxes in the usual inhumane manner of

the Neufranken, was murdered, in consequence of which event, the town was in great danger, but fortunately the innocence of the inhabitants was in good time proved.

The storms of war having subsided in 1815, the government of Bavaria, to which kingdom Kissingen was united together with the grand-duchy of Würzburg, took particular care in embellishing the place. An other reason of its rising was the publication of various works, in which some celebrated Physicians made the properties of its waters known. — Here we cannot refrain from remarking that Kissingen is not yet adorned with any monument. The name of Elias von Siebold ought to excite in the minds of the Kissinger a feeling of gratitude. — Under king Max, the Kurhaus underwent some alteration, the Theresienbrunnen was enclosed, persons for superintending the bathing were appointed, and the management of the bath was, under the most advantageous conditions, committed to the care of the brothers Bolzano of Würzburg, tho whose activity the place is indebted for many improvements. —

During his reign also, in 1822, the Soolensprudel was discovered.

However great the confluence of visitors had already been, it was not until the reign of king Ludwig, that the fame of the bath was spread throughout Europe, and equally renowned on the banks of the Newa as on the shores of the Thames. The numbers of its visitors in 1843 amounted to 3700. A new town arose for the reception of strangers who thronged thither from all parts of the globe, and the king's generosity yearly adds some new edifice to the splendid buildings there extant. In 1835, the foundation of the Theresienspital was laid. In 1838, the Conversation - saloon and the Arcadenbau were erected; and in the subsequent year, the new Krugmagazin and the canopy of the Ragoczy. A new Kurhaus, tastefully designed by Mr. Gärtner, is now being built.

The endeavours of the government to ornament the place so as to render it worthy of the springs it contains, were imitated by the inhabitants, and they were so much more ready to do so, because

the increased number of strangers made the erection of new and appropriate buildings a matter of necessity and interest. These buildings are mostly of a very recent date, and have more the appearance of palaces than of private houses or inns, whilst the internal decorations are such as to render them fit for the reception of persons of the first rank. They adorn the sides of the roads and walks, resembling a frame round the insignificant and poor houses of the old town.

The fine place, from which the springs Sauerling, Rakoczy, and Pandur gush forth, is planted with avenues of shady trees, ornamented with splendid bazaars, and surrounded by elegant edifices. But first let us visit Kissingen's vital pulses — its medicinal springs. The Sauerling or Maxbrunnen, as we have already said, is mentioned in the oldest description of the bathing-place. The various but insufficient enclosures which had been made, derogated a little from its reputation, but the last one made in 1828 and 1829, restored it to its former celebrity, and many fortunate cures since that time, have been the beneficial effects

of its use. Its waters come forth on the fore-part of the Kurplatz from the depth of 12 feet, out of a mass of rock, extending from north to south, and rise with a slight crackling noise, caused by the numberless gas-bubbles which are seen in it. The water is clear and sparkling, has an agreeable acid, cooling and pungent taste, and, exposed to the atmosphere, produces carbonic acid gas. It excites and promotes the functions of the mucous membranes, like all other acid mineral springs; its peculiarities are that Chloride of Soda is the prevailing salt, the carbonic acid gas is in very close combination, and it contains no iron at all, which last instance has beneficial effect upon the lungs.

On the south-east end of the colonnade the Rakoczy and Pandur break forth under a splendid and recently built canopy. The former, which gave Kissingen its extensive reputation, was, as we have before mentioned, discovered in the old bed of the Saale in 1737, but was not justly esteemed before the year 1750, when its effects

were gradually becoming known. In 1754 it was, for the first time, completely enclosed. It is a mineral water, of its kind unparalleled. Its taste is rather bitter, resembling that of nitre, astringent and ferruginous, and changes every day, one day the bitter saline principle and another that of iron and carbonic acid prevailing, according to the weather and the level of the Saale. The predominant salts are Soda and Magnesia in combination with muriatic, carbonic, phosphoric, and sulphuric acid. These acids and principally the iron are found in no other water in this particular chemical proportion, and it is this that produces the extraordinary effect of the Rakoczy. It is generally employed in chronic complaints and has particularly proved to be an important and efficacious remedy for diseases of the abdominal organs and the consequent derangement of the other organs. The Rakoczy is generally used for drinking, but sometimes for bathing also. Before 1822, there was scarcely any exportation of this water, but since that period, it has been exported to such an extent, that in one of the latter

years the number of bottles exported amounted to upwards of 500,000.

The Pandur arises from the same sort of gravel as the Rakoczy, and from a depth of 12 feet, like the latter, which it resembles in many other respects. The water is clear, forms a number of bubbles in the glass, and leaves a sediment of the colour of sienna. Its taste, changeable also, is purer, bitter, and saline. The two waters principally differ in this, that in the Pandur the quantity of the salts is smaller than in the Rakoczy, that the carbonate of iron is less, and the carbonic acid gas more predominant. This water, the general use of which is for bathing, is preferable to the other in all those cases, where the dissolving, alterative property is more required than the tonic.

The narrow limits of our book do not permit us to discourse more largely on the medicinal and chemical properties of the waters. We refer our readers to the excellent works upon this subject, which have recently been published, and particularly

to Mr. *Balling's* book, to which we are indebted for many of the above remarks.

The names Rakoczy and Pandur were given to the springs by the Prince — Bishop Frederic Charles, in 1738. It has been said, that the former was in remembrance of the famed party-leader of Siebenburgen, and the name Pandur was that of his servant, but the correctness of this account cannot be ascertained. Certain it is that neither of them would have dreamed of their being after the lapse of a century in the mouths of so many thousands, and in such relation.

We must not forget to notice the beautiful iron-canopy of these two springs, which deserves our attention as an excellent work of art. Its area is 75 feet by 34 feet. The centre building, the principal roof of which is supported by ten arches, is 24 feet in height, and surrounded by arcades 13 feet high. The whole of the building rests on 56 columns, and its roof of iron-plate, painted blue and white, looks like that of a tent. It makes a pleasing and charming impression, and there is something oriental in its lofty

structure. It was designed by Mr. von Gärtner, and the work was executed in the royal iron-foundery at Bodenwöhr and at Bergen near Reichenhall.

The western side of the Kurplatz is occupied by the Arcadenbau, and in its centre the magnificent Conversation-saloon arises, the interior of which is adorned by paintings in the Pompeian style. In unfavourable weather it is the rendezvous of the visitors to the bath, and in it are held the balls, assemblies, and concerts. This edifice was also designed and erected by Mr. von Gärtner. Beyond the arcades is the Kurgarten, the pleasant walks of which as well as the Kurplatz afford room for exercise, which is so essential for digestion. At the back, the garden is washed by the Saale, over which, in 1839, a fine bridge was erected by Mr. Schierlinger, at present Superintendent of the Committee for buildings in Bavaria.

On the northern side of the Kurplatz, the bookshop of Mr. Jügel, to which a reading-room is attached, deserves notice. A number of German

and foreign newspapers, both political and literary, are kept there, and also the lists of the visitors to the most frequented bathing places in Germany. The shop always contains the most recent productions of literature, and a circulating library is united with it. Adjoining it is the Commission-Bureau of Mr. Niedergesees, in which office the lists of this place are published.

On the eastern side of the place, besides many elegant private buildings and inns, the old Kurhaus and the Krugmagazin appear. The latter was erected in 1839, and is rendered very conspicuous by its three-jointed windows. The Kurhaus was erected, in 1738, under Frederic Charles v. Schönborn. In 1754 Charles Philipp v. Greifenklau added two new wings to it, and in 1824 it was rebuilt. It contains lodgings for visitors and a dining-saloon. In this building we find also that scourge of bathing-places in Germany — the green table of the gambler. It is true that under the last king, the arrangement was made to employ all the profit, arising from this contemptible establishment, for the benefit

of poor sufferers, who visit the place; but even this charitable use can, by no means, excuse the way in which the money is procured. Let us however cherish the hope, that the exertions of philanthropists will at length succeed in preventing man from preparing his own poison at the very place, where Nature from her inexhaustible bosom is abundantly imparting happiness and health.

A new Kurhaus which is to stand on the side of the old one, is already designed, and we suppose that operations for building it will be commenced next spring.

The finer parts of the town are of a very recent date, and the more ancient buildings are not very remarkable. Our way to the "Saline" and the "Soolensprudel" leads us through the middle of it. On the town-hall, which stands on the small market-place, is seen the figure of a man tearing his hair. Tradition says that it was placed there as a memorial of the following circumstance, which took place in the time of the Swedish war. The town being then besieged, a Jew committed treachery

by secretly opening the gates to the enemy; but the figure on the town-hall representing him in a repenting attitude, shows that he met with his due reward. From this event, the inhabitants gave him the nickname Schwed (Swede), which remained in his family. Others give a different version of it. They tell us, the Jew had cast magic balls for the citizens, which spread death among the besieging troops of the enemy, and the Kissinger put his image on the town-hall as a token of gratitude. It is a fact that there are, at the present day, Jewish families residing at Kissingen that bear the name of Schwed.

There is also another stone-head to be seen on the same place. This is in remembrance of Peter Heil, who likewise well deserved the thanks of his townsmen, at the invasion of the Swedes. It was in the year 1643 when they, having laid waste the whole country around, intended, under their colonel Reichwald, to fall from the Sinnberg upon Kissingen, on the day of a fair. This plan, however, was frustrated by some merchants announcing to the citizens, that they had perceived the enemy

on that place; but the danger was augmented, when Reichwald laid siege to the place for several days, and at last attempted an assault. In these distressing circumstances, Heil advised that all the beehives should be collected and thrown upon the advancing Swedes. This artifice being crowned with the desired success, and the town being otherwise gallantly defended, the besiegers retired. The tower from which the beehives were thrown, is on the side of a fragment of the old wall near the Theresienspital, and may be seen at the present day.

The church was built under Adam Frederic v. Seinsheim in the Italian style, but its spire is more ancient. In the parish-register the name of the Benedictine Ignatz Gropp, the famous historian of Franconia, is found.

After we have left Kissingen, the first remarkable objects that meet our view, are the long buildings, called the "Gradirhauser" belonging to the salt-work, to which on both sides of the Saale pleasant walks lead. As we have already mentioned, it is certain that the salt-springs of Kissingen were

known as early as the 9th century. Although there is no document to prove that an establishment for producing salt existed there in the subsequent time — the period of the club-law and of continual feuds — it is almost certain, that these springs, affording one of the most essential necessities, have never been neglected since their discovery. The next account history gives, is relating to the middle of the 16th century, when Bishop Frederic v. Wirsberg is said to have established a salt-work near Kissingen. Afterwards a citizen of Munnerstadt possessed it for a rent of 50 florins per annum.

In 1655, the Prince-Bishop Julius erected a new establishment there; nevertheless the produce was of very little importance, until, in 1740, a branch of the Saale was led there for the benefit of the work. Since that period, the productions have rapidly increased, and especially since the middle of the last century, when a new spring was bored, and new buildings for preparing the water were erected. Under Franz Ludwig new dwelling-houses were built, and a third spring

added. The part of the salt-work which we now visit is called "die alte Saline" (the old salt-work). The upper or new salt-work, which is so extensive as to reach very nearly to the village Klosterhausen, was brought into being by a private company, in 1764.

In 1795, the Bishops of Wurzburg undertook the work and connected the two establishments, and gave them in tenure to the merchants Gätschenberger and Vanderscher, who by numerous improvements increased the yearly gain of salt from 12,000 to 25,000 cwt. The pumps and presses, which deserve notice for the simplicity of their construction, are moved by a canal, which branches off from the Saale, at the dam-house near Kleinbrach, and is led by a great mass of water through the river and plains which it fertilizes.

To keep these works in repair, the "Brunnenhaus" now exists. This contains a pit from which the salt-water is gradually raised by pumps, and led under the roofs of the 6 buildings, whence it flows through thorn-bushes and becomes condensed. Thence it goes into the boiler and at

last into the five salt-works. There are three reservoirs and five boiling-houses.

Of the salt-springs, the "Soolensprudel" is the most remarkable, it being one of those famous periodical springs which attract so much the attention of naturalists. Until 1822, it was considered a simple salt-spring except some peculiarities which had been observed in it. It became diminished to such a degree that they wanted to bore new branches. The depth of the spring was then only 87 feet; but as they advanced further, the water gushed up vehemently with a rushing noise, and suddenly, to the terror and astonishment of the workmen, ceased. After ten minutes had elapsed, it came again, they continued digging, and this phenomenon was frequently repeated, till they reached a depth of 323 feet, where the rails broke, and thus an end was put to their further advancing. Now the spring had acquired such a force, that it raised up about 128 gal. of salt-water of $4\frac{1}{2}$ degree in one minute, and even now the phenomenon of ebb and tide is continually perceived. In the interval of about

3 hours the water is rushing up till it reaches the brink of the reservoir, where it remains roaring for an hour, and produces so much carbonic acid gas, that layers of it, two feet high, are formed over it. Gradually, the floods subside and the water begins to descend; in the space of 15 minutes it is sunk 15 feet. After an hour's rest, the noise of a second motion is heard from below, and for half an hour, the water is again rising with vehemence till the reservoir is filled.

It is not more than what one could expect, that this excellent spring is also used by the active physicians of Kissingen for the benefit of the suffering. Being a mineral water abundant in salts, containing besides muriate of Soda, a great quantity of sulphate, muriate, and carbonate of Magnesia, and thus differing both from seawater and all other salt-waters in Germany; it is used for drinking and bathing. It is distinguished by its property of penetrating and dissolving all organic tissues, the carbonic acid gas, the chief ingredient of all mineral waters, being predominant.

There is a building erected near the Soolen-

sprudel for the purpose of bathing, in which, according to the different arrangements of the physicians, different preparations exist for cold salt-, lixivate-, carbonic acid gas-, and muriatic vapour-bath, which are all supplied by the waters of the salt-work and the Sprudel.

A flag is always unfurled, to announce to the inhabitants of Kissingen, when the water begins to rise.

Near the salt-work, the Theresienbrunnen also breaks forth, whose waters contain nearly the same ingredients and in the same combination as those of the Maxbrunnen. It was discovered, 1783, in boring for salt-water, and enclosed for the first time in 1830.

It remains with us only to say something about the walks, which surround on every side the picturesque bathing-place. The ancient and interesting castle of Botenlaube has already been mentioned. Another object for a short promenade, on this side of the Saale, is the Lindlesmühle, to which a shady avenue conducts us. At a little distance from this, the Stufenberg elevates itself,

chequered with beautiful spots; on the way to it, we pass the Eyerlingsburg, very closely touching the banks of the Saale. It is said that on this inconsiderable eminence, a robber's castle once stood, of which the traces of some ditches may still be seen, and from which the place derived its name. On the opposite side, a little rivulet coming through a small valley from the Seehof, joins the Saale. On its right bank is the alte Berg (old mountain), forming the extreme projection of the valley, and likewise affording some charming promenades. Some antiquarians, induced, as it seems, by no other reason than their fancy, make this mountain the place, where a castle of the Catti stood. On the left, the Stafelsberg arises, likewise covered with some pleasure grounds, and commanding a most charming prospect over Kissingen. On its base, the two most frequented Restaurants, the "Oelmühle" and the "Hirschheimer Garten" are situated, the latter of which also contains the theatre. Every Sunday, there is a band of music playing there, and it is the principal rendezvous of the visitors to the bath. On Monday they visit Boten-

laube, Tuesday the Kaskadenthal, Wednesday the Seehof, Thursday Boklet, Friday the Klaushof, and Saturday Aschach. We shall describe all these places on the excursions which we intend to make.

B) From Kissingen to Boklet and Neustadt on the Saal.

After having passed the Sinnberg, which is beautifully adorned like all the eminences in the environs of Kissingen; beyond the salt-work and the Theresienquelle, a tower several stories high engages our attention. It comprises what was formerly the "Schönbornsbrunnen"; at present, they are digging there in search of a new salt-spring. They have already reached the depth of 800 feet, but without success. Very near to this, the village HAUSEN is situated, the frequent rendezvous of the visitors to the baths of Kissingen and Boklet. At a little distance on our left, is the royal domain Kloster Hausen. A Nunnery of Praemonstratenser was here founded A. D. 1169, the former existence of which is indicated by the remains of some walls. The history of Franconia furnishes us with but a very imperfect account of its further vicissitudes.

Bishop John gave the defence of the convent to count George v. Henneberg A. D. 1434. In the time of the Bauern-war (1525), Eiring v. Rotenhan was bailiff of Aschach and protector of the convents Frauenroth and Hausen. He garrisoned them with his subjects, on whose fidelity he greatly relied, but was deceived, and neither of those places escaped the devastations of that time. After this disastrous period, Hausen presented but a miserable appearance. Forty years after, the troops of Grumbach again profaned the holy spot, drove the nuns out of their solitary cells and destroyed the buildings by fire. The convent being thus reduced to a very sad condition, Bishop Julius thought proper to dissolve it, and to give its estates to the then recently founded university of Wurzburg, from which it passed by exchange into the possession of the government, in 1820.

A bridge is here built over the Saale, the considerable bendings of which are occasioned by steep wood-covered precipices projecting on both sides. On the right bank, the village KLEINBRACH is situated, which can boast that more than a

thousand years have rolled away since the commencement of its existence. This is confirmed by its being mentioned, by the name of Brachave, A. D. 805, in one of the donations which were then made from all parts of Germany to the celebrated Abbey of Boniface at Fulda. We are also informed by records, that, when Christianity first dawned in our country, a small convent stood in this place, which has, however, in the course of time disappeared, without leaving any vestige behind. For a long time, history is silent about this village, not making any mention of it till the year 1355, when it was in the possession of the city of Bamberg, whose Bishop Leupold delivered it into the hands of count Henry von Henneberg-Aschach.

Immediately beyond this village a second bridge is built over the river, and before we reach it, we may perceive on the right shore, on a small declivity, the dam-house. Hence one part of the river is conducted by a canal round the projecting hill, to supply the engines of the salt-work. The road leads us now through a sweet plain, semi-

circularly bounded by the Saale and the adjacent mountains, to GROSSBACH, and after we have passed another bridge, we reach ASCHACH, whose ancient castle was long before visible. As it is seen in a great distance, so we can trace its history back to a very ancient date. The name Aschach bears a close connexion to the history of one of the noblest families in Germany — the powerful Hennebergs, who for a long time resided within its walls, and even gave its name to a branch of their race.

Aschach is for the first time mentioned, by the name of Ascaha, in the beginning of the 9th century, in a donation to Fulda, and we do not find it again before the middle of the 13th century, when it was in the possession of Herman I, count of Henneberg. Although this count is generally called after his residence Struf, in the country of Meiningen, yet we will present to our readers a sketch of him, since Aschach was likewise favoured with being the temporary abode of this mighty and renowned prince. He was feared by his neighbours, and amongst them principally by the bishop of Wurzburg, whose troops were put to flight and pursued

to Thulba by him and Henry von Malkoz, Abbot of Fulda. He was at the same time highly esteemed in the empire and beloved by the Emperors, who were sedulous to gain his friendship. By his endeavours, Henry Raspe was appointed anti-king, and William v. Holland, well aware of his influence, continually promised him valuable estates, which were, however, never really given, since the monarch himself had not authority enough in Germany to obtain possession of them. He was entrusted with the office of Stadtholder for Thuringia during the time that the margrave Henry v. Meissen and Sophia v. Brabant were fighting for its possession; and when the princes, during the sad period of the Interregnum, were anxiously seeking a man who could with a mighty arm sway the sceptre of the holy Roman empire, he was one of those who were thought the most deserving of the throne. He died in 1290, in the 70th year of his age.

Whilst the name of Herman fills a page in history, that of his spouse, Margaretha v. Holland, is found in the book of German traditions. "It happened one day" we are told by a faithful

chronicler, "that Margaretha went to pay a visit to her relations in Holland. In Gravenhag, she was accosted by a poor woman with many children, who begged alms. Margaretha asking her in a rough manner, if these were all her own children, the woman answered in the affirmative. After which the lady said to her in a passion: "It is equally impossible that all these children are by one husband, as it is for a woman to have as many children as there are days in the year. You are a woman of a bad character and obtain your livelihood in a dishonest way; go hence, or you will meet with something worse." "But nine months after this affair," the old chronicler continues, "Margaretha v. Henneberg was actually brought to bed with 365 children, to prove, that the poor woman was honest." We are further informed that "the children were baptized at Maastricht by Bishop Guido in two large baptismal fonts; to all the boys the name John was given, and to all the girls that of Elizabeth, and on the day of the mother's death, all the children died also." This story however, as Schultes supposes, derives its

origin from the idea of some witty fellow. For Margaretha being in fact confined with twins two days before the close of the year 1276, this event might easily have given rise to the wit, that she had given birth to as many children, as there were days in the year.

Herman v. Struf was yet a powerful prince in Germany, when by the death of his brother Henry III. v. Henneberg, unto whom Aschach had been given by a preceding agreement, a new partition was occasioned A. D. 1274, in consequence of which our village became the principal residence of that branch of Hennebergs which received its appellation from it.

We have but little to say of the first count of this race. In the camp of Schwarzach, where Bishop Berthold v. Henneberg contended with count Henry v. Castell, he fought on the side of the former. He died at Aschach. The following is a translation of the lines which he is said to have written on the castle of Aschach:

„I like best the house of Aschen
Which from my brothers I obtained;
For casks and bottles it does fill,
And money from it I have gained.“

Of his successor Poppo X, we only know that he was a member of the order of Deutsch-Herren. But much more has history recorded of Herrmann, his successor. Herman the warlike, as he is called in the chronicle of the Hennebergs, was one of the bravest princes of his house. He looked around to enlarge his dominions, wherever he might acquire some territory, and little did he care whether it was by peaceful treaty, or, which might more frequently have been the case, by the decision of the sword. But violence did not always lead him to the desired end, nor were all his feuds crowned with success, and many of them were more expensive than profitable. When Herman was a youth, he had frequently been at the court of the Margrave Ludwig zu Brandenburg, from the house of Wittelsbach. There he gained the friendship of this prince, which he repaid by faithful services. At that time when, succoured by many German princes and by the Emperor Charles IV. himself, the miller James Rehbock pretended to be the margrave Waldemar, who had been dead long before, and thus acquired his titles and dominions,

there were only few who, in the war, sided with the true heir, and Herman was among the number. Scarcely had he returned home, when he prepared himself for another warfare against Henry v. Kraluck, Abbot of Fulda, whose castle Werberg he took. The acquisition of the dominion of Hardenberg was, shortly after, the cause of a new feud; with the last of the Hartenbergs he had stipulated by article about the inheritance of this dominion; but his sister Richza, who was married to a Count of Schwarzenberg, opposed it, and brought her complaints before Gerhart her kinsman, from the family of the Schwarzburgs, who was then Bishop of Wurzburg. The Count, considering that he could not expect a favourable verdict from a judge so nearly related to Richza, sought his right by arms. The feud became so serious that it required an edict from the Emperor to reestablish the peace. This quarrel being scarcely quelled, he was again implicated in war with two parties — his cousin Henry from the Schleussinger branch and the Bishop of Wurzburg. Already the armies were placed in battle array on the plain near

Aschach, when Bishop Lampert of Bamberg intervened mediating peace (A. D. 1379). A record of that time mentions an affecting feature of the reconciliation of Herman with his cousin Henry. The peace being confirmed, each of them had a gold chalice made of the same weight and value, which they exchanged and presented to the chapels of their respective castles, where they were preserved as a memorial of their renewed friendship, and used in the act of the sacrament.

At that period, Aschach had already passed from the house of Henneberg, Herman having pledged, in 1368, the estates Ascha and Hallenberg to Dietrich von Bibra for the sum of 200,000 florins. This knight, however, did not possess the castle for a long time, but gave it up to Wurzburg, in 1402, the Hennebergs having renounced all their right of redeeming it. But in 1434, we find that notwithstanding this renunciation, Count George I. von Henneberg succeeded in acquiring the possession of Aschach together with many other estates from the Bishop John v. Brunn, who acted with much levity and was always in want

of money. By these means Aschach became again the residence of the Hennebergs. It was particularly so of Otho IV, the successor of George, who took up his abode here, but was frequently kept away by the movements of the age. Thus we find him in 1462 fighting on the part of the Bishops in the battle of Seckenheim, so glorious for the house of Wittelsbach, and becoming the captive of the victorious Frederic von der Pfalz; then, in 1473, he attended the famous meeting of the Emperor Frederic III. and Charles von Burgund; in the subsequent year, the diet at Augsburg; and lastly 1486, the election of the king in Frankfort on the Maine. The following is a proof of the Count's affection for Aschach. When the Bishop Rudolph von Scherenberg exercised (A. D. 1490) the right of repurchasing, which was stated in the treaty, the Count offered to be his bailiff, on condition that he should have the use of the castle of Aschach during his life-time, which offer was accepted by the Bishop. George died in 1502, and the Aschacher branch became extinct in 1549.

The Bishops of Wurzburg had good reasons to value much the regained acquisition. The castle of Aschach, considering the time, was well fortified and afforded an excellent defence to the northern boundary of the Bishopric against its hostile neighbours of Fulda and Henneberg. Besides, the chronicles of Franconia inform us, that it was a frequent and favourite residence of the Prince-Bishops of Wurzburg; and especially in the 16th century, Aschach takes a considerable part in the history of Wurzburg. During the time of the Bauern-war, Eiring v. Rotenhan held the castle as bailiff. We have already mentioned his having placed confidence in the faith of his subjects, which they had recently confirmed by oaths, and his being deceived. He promised them pardon from the Bishop and assured them, that their complaints should receive due attention at the diet; nevertheless they came before the castle (21st of April 1525) and made him a captive together with 8 other noblemen, who were within the walls to defend the castle. They emptied the cellars and granaries, and conveyed the noblemen to Schweinfurth.

It is likely, that the greater part of the castle derives its origin from a time a little previous to this, as is shown by the number 1524, which is seen with the escutcheon of Konrad v. Thüngen over the entrance of the principal gate. The disaster in the Bauern-war brought some destruction to it, but on the other hand showed the necessity of improving the fortifications of this important place; and that this was done, is confirmed by two other escutcheons of the same Bishop, which have the numbers 1527 and 1530 engraved upon them, one of which is seen within the court at the right-hand, and the other over the entrance to the interior.

When in the year 1542 a pestilence depopulated Franconia, Bishop Konrad v. Bibra stayed here for some time, and his office was removed to Neustadt o. S., a town in its vicinity. The number of victims that were carried off, was so great, that it became necessary that two new churchyards should be opened at Wurzburg, and that the ringing of the bells at funerals be prohibited, which, had they continued all day, would have alarmed

the living. A day was appointed in the week, when the bell was rung for all those who had died in that time. On a similar occasion, in 1573, Frederic v. Winsberg took his residence there to escape a plague. We cannot omit relating here a remarkable circumstance. During the sojourn of Bishop Konrad in this place, William v. Grumbach was raised to those honours which rendered him so presumptuous in after times, and whilst Bishop Frederic stayed at Aschach, his arrogance arrived at its height. He took advantage of the Bishop's absence to invade Wurzburg, which was in a defenceless state, and committed great damage. — There is an escutcheon of this Bishop to be seen in the chapel, having the year 1571 engraved upon it, and another having that of 1572, over the entrance to the winding staircase; they testify, that the merit of having erected some new buildings is also due to him.

Three years afterwards, important treaties were made in the castle, which had a considerable influence on the political existence of the Abbey of Fulda and the Bishopric of Wurzburg. For it

was here and in the neighbouring Hammelburg, that the meetings between Bishop Julius, the Abbot Balthasar v. Dernbach, and the Nobility of Fulda were held, the effect of which was a temporary union of the Bishopric with the Abbey. Balthasar, a young man of a fierce mind, had called some Jesuits into his country (1570) and by this action exasperated the Protestant Knights in his land, who were succoured by some princes of the same religious persuasion. Both parties carried their complaints before the imperial chamber and the Emperor himself, but obtained no satisfactory decision. It is a strange fact, that the Knights afterwards addressed themselves to that prince, who in his own country was, at that time, exercising the same severity towards the Protestants. They sent (A. D. 1576) deputies to Bishop Julius, then residing at Aschach, and offered to him, who was Diocesan, the administration of the lands of Fulda. Julius having vainly endeavoured to settle the quarrel by treaty, and Abbot Balthasar having consented to abdicate his office for an annuity of 9,000 florins, the former accepted the offer on

the 23rd of June in the same year, and he did well. We suppose, that he was induced to do so by a politic reason, fearing, that if he did not accept it, the neighbouring Protestant princes would manifest so much the more readiness to do so; but notwithstanding all this, it is strange that the orthodox prince, a zealot of his faith, should side with the very enemy of the same against an ardent vindicator of those principles which were also his own. That, however, not a desire of acquisitions, but the reason we just mentioned, was his true inducement, is sufficiently proved by the document, in which Balthasar declares, that he gives up the administration to his Ordinary and Diocesan "to prevent worse consequences." This union however was of a very short duration. Gregory VIII took Balthasar's part, and in the subsequent year, the administration was taken from the Bishop and given by the Emperor to a sequestrator, and in 1602 restored to the Abbot as a permanent office. Julius, the mighty Prince of the empire, whose going to Vienna could not prevent this proceeding, was not content until, in 1613 — when Balthasar

rested in his tomb at Fulda — a contract was concluded between the two parties, from which Würzburg derived no other benefit than being acquitted of paying the compensation to which it had before been sentenced.

To the present day, the castle is standing firm and undamaged, and its sloping gables look over the village. But if you ask, who is at present the inhabitant of this once princely residence, we may answer, he is a prince also, but a prince of industry. Mr. Sattler of Schweinfurth has been, since the year 1829, in possession of this ancient mansion, and it is certainly a strange fact that the two chief castles of the Henneberg race — Aschach and Mainberg — are the property of the same man. He has established here a manufactory of earthen ware, the produce of which is exported to distant parts. The clay is conveyed hither from Abtsroth, and more than 60 workmen are employed in the manufactory. Every visitor who wishes to view it, will meet with a friendly reception.

We travel for another quarter of an hour, pass over the Saale across another massive stone

bridge, and then we reach BOCKLET. After having scarcely ascended the eminence of Aschach, the eye perceives the sweet bath standing in quiet silence, in the middle of the luxuriant valley, surrounded by lofty avenues, and girded by romantic grove-covered hills. The inconsiderable village, as in awful timidity, lies hidden behind its celebrated neighbour, and only the spire of its church dares to appear to render thanks, as it were, to heaven for having bestowed on the petty village the blessings of its springs. — Little is known of its history. It is first mentioned in the 13th century as being in the possession of the Hennebergs and belonging to Aschach, the fate of which it afterwards shared. The excellent spring with which Nature has favoured it, was discovered by accident, in 1720. George Schöppner, the clergyman of Aschach, one day, when taking a walk and carefully pursuing the trace of some game, observed the spring which formed a yellowish marsh covered with a sort of variegated film. Its vicinity to Kissingen suggested to him the idea that a similar spring might exist here, and his supposition was

strengthened by the singular taste and colour of the water, which he, by his knowledge of natural objects, could well appreciate. Schöppner being himself of a sickly constitution, took care to have the spring enclosed, though insufficiently, and was the first who made use of the water which had the most beneficial effect. His example being soon followed by many persons in the neighbourhood, the rising reputation of the recently discovered medicinal spring soon reached the ears of the Prince-Bishop Christoph v. Hutten, who, five years after its discovery, caused it to be examined by his physician Behringer and then properly enclosed. It is remarkable, that on this occasion they found that there had been an enclosure before, of which the remnants were some poles surrounding the spring at a depth of several feet. Some ancient weapons also were found near the spot. The former led to the supposition that this spring, as well as those of Kissingen, had been used in olden times.

As early as 1754, a bathing-house was erected there under Philipp Charles v. Greifenklau, who gave the spring a new enclosure. Under Adam Frederic

v. Seinsheim the spring was again enclosed, the bathinghouse enlarged, not being sufficiently spacious for receiving the increasing number of bathers, and besides, two new buildings were erected — the “Fürstenbau” and the “alte Bau”, which are still in existence. At length, Franz Ludwig, whose penetrating eye never overlooked whatever could contribute to the welfare of his country, ordered a pit of 20 feet in circumference to be dug, in order to obtain firm ground for the spring, and after reaching a depth of 27 feet, they found its source on solid gravel. It was now seen that there were three chief springs, which broke forth very near to each other. They were examined by Dr. Pickel, and were each separately enclosed. Whilst the workmen were occupied, they were surprised and terrified by the explosion of a gas-spring, to which they then gave a separate enclosure, as well as to the sulphuric spring at the south of it. But these separate enclosures soon produced an injurious influence; another attempt was afterwards made, but failed also, and therefore, in 1835, they reunited the three chief springs and the gas-spring. This

new work by which the whole force of the springs is reestablished and made very effective, was executed by Mr. Schierlinger, now Superintendent, and then member of the Committee for buildings, and Mr. Donle, the Engineer to the district.

This chalybeate spring, which has an exciting, tonic, solvent, and alterative effect, is very advantageously employed in those diseases which arise from relaxation and weakness, whether the whole system be affected or only certain organs, whether the disease be innate or contracted in after time, or caused by suppressed eruptions of the skin. The chalybeate water is used internally, and, since 1825, it has been also exported. Prof. Osann ranges Bocklet between Pyrmont and Franzensbrunn, with respect both to the ingredients and effect of the water.

The sulphuric spring, very near the chief spring, is, on account of its small produce, only used for drinking; it operates, however, very beneficially on some maladies. There are arrangements for douche-baths, rain-, shower-, gas-, chalybeate, and lizivate baths.

Let us now take a view of the promenades of the bath. They extend from the springs to the village, and are formed by two rows of buildings, separating the Kurplatz from the Kurgarten. The former, the most southern point, surrounds one part of the buildings and the „Brunnentempel.“ It is separated by a pretty enclosure from the Kurgarten, which is lined with avenues of majestic elms. It derives a lofty appearance and a particular charm from the towering poplars, which are seen from a distance surrounding the whole of the fragrant green, and affording a cool retreat in the sombre shade. If we term Kissingen the palace of this region, we may, with propriety, call Bocklet its castle of pleasure.

The western of the three Kurbuildings is the „Fürstenbau,“ erected 1766 by Adam Frederic. It is adjacent to the old building, and was used as a residence of the Prince-Bishops or other visitors of high rank. The middle building is the dining-saloon, to the east side of which the „neue Bau“ is joined. The two latter owe their existence

to George Charles v. Fechenbach, the last Prince-Bishop of Wurzburg.

The other buildings lower down, comprising the "Bade" and "Saal-Bau", and between them the "Brunnentempel," are works of Franz Ludwig and far superior to the rest. They are built in a very pleasing style, and the Brunnentempel being supported by two rows of Tuscan columns, which allow the eye to wander freely on the blooming valley beyond, a particularly sweet impression is produced.

The neighbouring-villages are places for excursions, some of which we have described, but intend to name others as we proceed in our journey, and amongst them particularly the "Guttenberghäuschen", the "Stellberg" with its pavilion, the "Kissinger Berg", the "Haubenholz" etc.

The road conducts us now over the "Bockleter Leite", as the eminence of the Heiligenberg is called, which rises immediately beyond Bocklet, and affords the most beautiful view over the whole tract. The whole valley with its meadows, woods and cornfields, villages, and hamlets, is displayed

to our view, and in the background of the picturesque landscape, the summits of the Rhoen-mountains — the “Todtemans-Berg“, the “schwarzen Berge“, and the “Kreuzberg“ are perceptible.

At about a mile's distance, we pass through the village HOHN, which contains nothing worth of notice, and, after a quarter of an hour's travelling we reach the market-village STEINACH, which presents to our mind some historical recollections.

As early as the 9th century, the village is mentioned by the name Steinaha. It is first recorded as being in the possession of the Abbot of Fulda, and afterwards, passing into that of the Hennebergs, who held it, at least from the 13th century, as a fief from Wurzburg. The investiture of it was often refused by Wurzburg, and thus it became the cause of many feuds between the Prince-Bishops and the Counts of Henneberg, of which we find one in 1292, and another in 1319; at last, in 1354, Bishop Albert purchased it with some other estates, and annexed them to his dominions, with which it remained till 1435, when John v. Brunn sold it. Of the castle of the

Hennebergs, nothing but some ruins are left, and there are also the ruins of another castle on another eminence, which, we are informed, was the seat of a robber-knight.

Steinach is the native village of the Augustine Nic. Alexander Johann (born 1753), far famed not only for his compositions of sacred music, but for his knowledge of mechanics. The large astronomical clock, which is to be seen in the town-library at Maintz, is the production of his skill.

We are now much nearer to the mountains. The fore-runners of the Rhoen approach more and more, and the valley is surrounded by considerable eminences.

The road continues on the boundary of the narrow valley. On the banks of the Saale are situated, at short distances, the village *Roth*, connected with Steinach by a bridge and a mound, partly consisting of stone walls, then the village Nickersfelden, and further on UNTEREBERSBACH, through which the road passes. Upon the eminence on the right, near Oberebersbach, are the remarkable

ochre-pits, the produce of which is sent not only to different parts of Germany, but to Denmark, Sweden, and Russia. Two boys discovered the treasure in one of their rambles, like Abdallah in the Arabian nights. In 1785, when Professor Pickel happened to be there, the two boys came to show him some black stones and yellowish earth, which they had found in their walks, asking him whether these things were of any use. By his thorough knowledge of Chemistry, he soon found it to be ochre — and the discovery was thus made. At present, more than 300 cwt. of this earth are obtained yearly.

We have but to pass over another eminence, overgrown with wood, to reach a valley, which is the most remarkable in the history of Franconia, and very much so in that of Germany. On the steep, barren mountain rising on our right, stand the hoary ruins of the SALZBURG, once the residence of Charlemagne. This venerable abode, which brings to our remembrance a host of sacred recollections, looks down upon the charming part of the valley which we are now entering. We are

surrounded by a circle of vine-clad mountains and naked rocks. On our right, along the foot of the highest amongst them — the Höberich — is the Munnerstadt — road; it leads us over some recently built arches, called the “Selzer Brücken“, erected for the purpose of protecting the road from the inundations caused by the over-flowing of the Saale, whose floods, in high water, cover the whole valley and give it the appearance of a lake. Immediately beyond this bridge, we perceive the ancient village *Salz*; further on, nearer to the foot of the Salzburg, *Mühlbach* is situated, and touching the foot of the same mountain, the castle of NEUHAUS presents itself to our view, rising amidst blooming gardens and clusters of trees tastefully arranged, surrounded by the houses of the village. A road, leading to Mellerichstadt, is seen in that direction, whence the Saale rolls its waters, and where the mountains rise more and more towards the neighbouring country of Thuringia. The cleanly town of *Neustadt*, the end of our journey, is the central object in this picture.

After having reached this place, our first visit will be to the SALZBURG. Let us there ask of the decaying stones their history, and make the broken walls speak of the days when they stood, haughtily overlooking the whole region, and affording a residence for Saints and Princes.

Charles Martell († 741) is supposed to be the founder of this castle, that hero, whose mighty sword prevented the Islam from spreading over Europe by the victory of Poitiers, which he gained, in 732, over the troops of the Mussulmen, who had successfully invaded the country. The first circumstance, which we know relative to this castle, is one well worthy of this hero of Christianity. In 741, many zealous Christians met here, on the Castrum Salz, headed by men who, impressed by the greatness of their mission, feared no danger in fulfilling it, and who shine with unstained glory through the history of many ages as the stars of mankind and the selected instruments of the Lord. Boniface, the establisher of Christianity in Germany, assembled many of his friends at Salzburg to deliberate on the means which would afford unity

and firmness to the new religion. There were in those days four Bishoprics founded in Salzburg: one at Wurzburg for Franconia, another at Bura-burg for Hessa, a third at Erfurt for Thuringia, and the fourth at Eichstädt for Bavaria. From Salzburg, St. Burkart departed to go to his flock at Wurzburg, and St. Willibald to his new solitary residence at Eichstädt. A similar meeting was held here in the subsequent year, attended not only by the dignitaries of the church, but by the Emperor Carlmann and other Grandees of the Empire. It was convened for the purpose of publishing the bull from the Pope Zacharias, confirming the recently erected Bishoprics.

More splendid days were yet to come for Salzburg; it was to have the satisfaction of seeing within its walls the Restorer of the Roman Empire, the powerful ruler of one half of Europe. Look on yonder small boat, forcing its course through the Saale's waves — it contains the most mighty potentate of his age. Salzburg saw him as ruler, legislator, and victor. The apartments of this castle were, at one time, filled with the magnificence of

his court, at another, the voices of the learned about him were heard within its walls; or its ways were adorned with the splendid robes and the pompous processions of ambassadors, who arrived from all the then known parts of the globe to render their homage to the great Emperor; and at another, its gates were entered by humbled enemies, who, having in vain tried their fortune by arms, sued for peace, bearing submission on their lips, but rage within their bosoms.

In 790, king Charles visited Salzburg for the first time, induced by an invitation from Bishop Bernwelf to quit the pleasures of his court at Worms for this distant part of his kingdom. He sailed up the Maine and the Saale to the royal palace of Franconia, that he might enjoy the amusements of sporting in the extensive Salzforst; but his visit was only of a very short duration.

It was here, on the Castrum Salz, that Charlemagne received, in 793, his sons Pepin and Ludwig, after their return from Benevento in Italy, where they had gained a victory over Grimoald.

More important was his stay here in 803, being connected with one of the most remarkable events in the History of this Emperor — the subjection of the Saxons. The leaders of this warlike and obstinate nation, men grey with age and experienced in warfare, being obliged to acknowledge, after 30 years' resistance, the superiority of Charlemagne in arms, were to receive here the rigorous conditions under which peace was granted. It is likely that many inhabitants of Franconia are descendants of some of those unfortunate men who, by the edict of Charles, were then driven from their native land, and sent into distant regions of the vast Empire.

The same reason — to establish a peace with the formidable potentate — induced Nicephorus, an Emperor of the East, to send ambassadors to Salzburg, who were heard by Charles and had their petition granted. — It was here that the same monarch promised assistance to the Patriarch Fortunatus of Grado, who brought him valuable presents, consisting of rare works of art and

relies, and solicited his protection against the dukes John and Mauritius.

In the subsequent year, Charles again visited his castle at Salz, and this visit is noticed in the codes of Germany, a capitular deriving its name from it.

Ludwig, the son of Charlemagne, whom History surnames the Pious, but had perhaps better call the Unfortunate, stayed here four times; first in 826, when he received the ambassadors of Naples; then in 832, when Ludwig the German had, by the force of arms, been reduced to beg for grace. Here he met with his beloved Judith, who, a year before, was lingering in a convent. This reunion of the imperial couple, after they had endured many trials of fortune, was not formed ere the whole of Germany had to blush for the treatment which the monarch experienced from his children, ere Lothar again bent his knee before the offended Ludwig, and Judith had, at the diet of Aachen, confirmed her innocence by an oath.

The two latter visits of Ludwig the Pious to this castle, likewise recall the remembrance of the fatal dissension between the Emperor and his

sons. It was from this place that he went to war with Ludwig the German, in the early part of the year 840. He succeeded so far as to drive him back to Bojaria, but the victorious father perceived death drawing near him. After having, at Salzburg, celebrated the festival of the ascension, he set out for Frankfort, and, shortly after, finished his painful pilgrimage at Ingelheim (the 20th of June).

The succeeding Carolingi paid several visits to the Salzburg, as well as their great ancestors. Ludwig the German was here, in 841, after the battle of Fontenay between his brothers and himself; in the subsequent year, he held a diet here, after which he went to Saxony to settle some disturbances, which had broken out.

Ludwig III. was there in 877 and 878; in 895, the Emperor Arnulf received the ambassadors of the Obotrites here, and in 897, those of the Sorabes, who came to offer submission and compliance.

Under the subsequent dynasty of the Ottos, Salzburg was less frequently the residence of the Emperors, they feeling more affection for their home in Saxony. Only one single visit of Otto I. is

mentioned in the records. Otto III. presented to the Palatine Gozzo of Lothringen, his brother-in-law, some parts of the extensive dominions belonging to it, and at the end of the first thousand years in the Christian Ara, the splendour of the imperial residence had almost vanished. In the year 1000, the same Emperor yielded to the entreaties of Heribert, Archbishop of Cologne, whose brother Henry was bishop of Wurzburg, and those of Bernhard, duke of Saxony, and granted, for the salvation of the soul of his father and that of his mother, the Empress Theophania, to the Bishop of Wurzburg not only the castle Salz, but the whole of the Saale region, except those parts which the Palatine of Lothringen had before received. By this donation, Wurzburg gained the first possession in the vicinity of the Rhoen. The place of imperial prefects was now taken by those of Wurzburg, and the ancient race, whose descendants occupied this office without intermission through several generations, was first called after their estate Windheim (Burgwindheim), but afterwards, when the custom became general to derive one's name from

his residence, they assumed that of Prefects of Salzburg. The most celebrated man of this family, Melchior Otto, was Bishop of Bamberg (1647—1653).

In the middle of the 15th century, Salzburg appears as the property of many, several residences of noble families existing there besides the dwellings of the prefects. Amongst those nobles the families of Brent, Steinau, and von Wolpach, are worthy of being mentioned.

From this period, the history of Salzburg affords but insignificant accounts of possessing and inheriting, and during the milder centuries of the latter time, the inhabitants mostly left the castle and descended into the valleys. At the close of the last century, the prefects sold their share, which is now in the possession of the Countess v. Haxthausen; and the rest also is the property of private men.

Once more, Salzburg saw a crowned head and princes of the church enter its walls, and the magnificence of a festival fill its interior. Grateful posterity were celebrating a festival for the memorial of an event highly important for Franconia — the foundation of the Bishopric of Wurzburg, in 742.

This festival was honoured by the presence of Ludwig king of Bavaria, and the Bishops of Wurzburg, Fulda, and Rottenburg. A number of flags waved on the high-roofs of Salzburg and the neighbouring town of Neustadt, on the 12th of June 1842. The roads of the whole district were covered with crowds of religious persons, flocking to the festival from adjacent and distant places. More than 200 priests were present. A service being performed in the open air, the king, at about 12 o'clock, laid the foundation-stone to a new chapel, which is to be erected on the same site, where some remnants of an altar of the ancient chapel had been found. —

The ruins of this castle are of large extent, more like the remnants of a small town than those of a single seat. The walls and the breastwork are still standing. Towards the north and east, it is surrounded by a deep moat, and the entrance is on the north-east side. We pass over the bridge and enter through an arch-way, upon which stands an ancient tower of the height of four stories. Turning eastward, we first meet a tower called "Jungfern-

kuss“ (maiden's kiss), which, like many others, contained some prisons. Its sweet name is taken from a kind of torture, by which the condemned were here put to death — they expired in the arms of an iron virgin. From this place, we go on our way over subterraneous passages, resounding under our footsteps, to the southern part of the castle. This was once the place of the imperial apartments, into which the blue sky is now looking through the lofty arch-windows; tower after tower rises, here and there some doors, ruins of fire-sides; balconies, and pillars are perceptible. Nearly in the middle of the castle, a mighty square tower rises, and beyond it, the high gable of a lofty building appears, the front of which is adorned by the escutcheon of the Bishops of Wurzburg and that of the prefect's family; to the former the date 1655 is added. Above those escutcheons, a range of well preserved window-arches in the gothic style may be observed. Here, they say, the Carolingi and Othos had established a mint, and to the present day, the building bears the name of it. More towards the west, we find

the draw-well, 256 feet deep, on the side of which a lofty square-tower is preserved. Advancing further on, we find several private buildings; amongst them is a public-house, formerly the residence of the lords of the place. One of the apartments called "der Kaisersaal", affords a most splendid view over the valley and the mountains. A little farther, there are two farm-houses, the western side of which is formed by the massive walls of an old prison.

Retracing our steps towards the entrance, we perceive the arch-way, the foundations, and some steps of the remarkable ancient chapel where Boniface once performed the consecrations. On this spot, the new chapel is to be erected, the foundation-stone of which has been laid by king Ludwig. The well near it, which has afforded the water for the salvation of thousands, is not dried up.

Our walk through the castle being ended, the words of August Voit v. Salzburg may conclude this description, a great part of which is taken from this author. "It is solemn," he says, "to

walk amongst those ruins, that have seen so many centuries rolling over them; there is some sweetness in the melancholy with which they enwrap our minds. There is no need of being of a romantic disposition or a poet — these ruins and the host of recollections which they convey, affect every person who possesses some sentiment.

In descending, we may view the vineyards on the southern ridge of the mountain, whose produce is ranked among the best of the vicinity. — The village *Neuhaus* touches the western foot of the mountain. It contains a newly built mansion, semicircularly bounded by a garden, which is the property of the Countess of Haxthausen. The village is not mentioned before the 18th century, when it was in the possession of the prefects of Salzburg, from whom it passed through many hands, till it recently came into those of the present owner. The baron v. Messina, one of his former lords, has immortalized his memory by introducing into the village the damask-weaving, which flourishes there to the present day. Neuhaus also contains some medicinal springs, a great many of which are found

in the Saale-valley. One of them, discovered about 50 years since, has latterly attracted attention and is now opened to suffering humanity. Very near it, five other springs break forth. A prosperous futurity is predicted of these waters, and it is maintained that they may challenge a comparison with those of Kissingen.

Directly opposite Neuhaus, and separated from it only by the space of half a mile, is the pretty town NEUSTADT, the form of which resembles that of a heart, and which is still encircled by an ancient wall. We are enabled to trace its history back to the 11th century; but stories, traditions, and chronicles ascribe to it an age of a thousand years, naming Charlemagne as its founder. It is for the first time mentioned in the donation of king Otto III to the Palatine Gozzo von Lothringen, of which we have spoken in the history of Salzburg; his daughter, queen Richza of Polonia presented it, in 1063, to the Bishop of Wurzburg. As early as that time, a chronicler called it "oppidum"; but the first document in which it bears the name of a town, is dated 1232.

The history of Neustadt contains but very few circumstances worthy of notice. In 1407, silver-money was coined here under Bishop Johann; in 1428, it joined with the dome-chapter of Wurzburg in the insurrection against Bishop Brunn; in the Bauern-war, fourteen heads fell here by the vindictive sword of Konrad von Thüngen, from which we may infer that it had not taken an inconsiderable part in this event; and finally, in 1542, the Bishop's office was here during the pestilence at Wurzburg. Luther's doctrines did not fail to spread here. The monks of the Carmelite monastery, founded, in 1352, by the inhabitants of Neustadt, left their cells and married; and in 1585, all the inhabitants appear to have been Protestants. At least, we read that in this year, the Protestant nobles in alliance with the citizens maltreated and were going to shoot a Catholic steward, who was ordered by Bishop Julius to hinder the advance of the new faith. Shortly after, Julius himself appeared on the spot to accomplish what had been begun-to reestablish the old religion. During his stay, the Protestant nobles, after having

previously held a counsel at Munnerstadt, sent him threatening letters, which no more, than the endeavours of the duke of Sachsen - Eisenach, could induce the Bishop to cease from taking his measures.

Neither did the 30 years' war pass without reaching this town. When Gustavus Adolphus partitioned Franconia between his friends, the whole district was given to the Count of Salms; and in 1640, this place was the chief encampment of the imperial troops. As a true ornament of Neustadt we may notice its new church, the foundation-stone of which was laid in 1794, the Prince - Bishop Ludwig having himself chosen the design for its erection from a number of Italian and French sketches. But the building remained incomplete for 43 years, and was at last finished in 1836. The interior is majestic and imposing, although some find fault with the too great number of pillars. We cannot pass unnoticed the carving of these, so tastefully executed by Mr. Halbig, an artist of Wurzburg. The building is in the Italian style, and its erection cost 100,000 florins, a

considerable sum for a country town. The Carmelite monastery, which was renewed after the Reformation, and existed till the time of the „secularisation“, is now a hospital.

We beg the Neustædters' pardon for concluding this short account of their town with a popular saying, which does not give them a very admirable character: “Mellerichstadt has the *land*, Munnerstadt the *money*, Fladungen the *wood*, Neustadt the *pride*, Kissingen the *salt*, Koenigshofen the *lard*, and Bischofsheim the *industry*.” But this “pride” only refers to the endeavours of the Neustædter to have the appearance of town-people, which is very far from being censurable. In any case, they may be proud on account of their vicinity to the Salzburg.

C. From Kissingen to Bruckenaue and the Kreuzberg.

The road leading to the end of our present excursion, passes very closely the "Cascadenthal", which is a pleasant promenade on the northern foot of the Staffelberg, and derives its existence from the Prince-Bishop Frederic von Seinsheim. Shady walks, overgrown with verdant foliage, lead to several open places, which afford beautiful prospects upon the surrounding region. A brook gently gliding from the Klaushof, and falling into the Saale at the extremity of the valley, diffuses freshness and liveliness in its course. The traveller will find every refreshment in the Restaurant, the parlour of which is often the rendezvous of pleasant company. Between this place and the Klaushof is the fragrant plain called "Ilgenwiese," in the middle of a forest. It is said to have once been the site

of a village called Breuersdorf, which was inhabited by wicked people and robbers, who infested the whole district; but the inhabitants of Kissingen and Hausen destroyed it by a sudden invasion. The remnants of some walls are still perceptible, and the superstitious declare that they have seen wandering lights during the night. — The Klaushof is a game-keeper's residence, to which the visitors of Kissingen make frequent excursions.

We must not suffer the excellent opportunity to escape, which the eminence we now ascend affords of enjoying another view of this vast and charming district. On our right in the valley, the village Burkardrode lies next to us and, beyond it, Frauenrode, formerly a nunnery, owing its existence to the piety of Beatrice von Botenlaube. If we turn behind us, the eye, after having wandered over the tops of lofty trees, perceives the sweet Saalthal, in which Kissingen is situated, whose castle Botenlaube whispers to us a farewell. On our left, the view reaches to the mountains Soden-, Reussen-, and Stoppelberg, which lift their heads in the blue distance; and before us, the Rhoen-

mountains rise, a dark but majestic mass covered with forests. Their king — the Kreuzberg, is already near us. But soon the beautiful prospect disappears, the fields become less and less fertile, the forest often touches our road, and we begin to feel that we approach the rough climate of the mountains. Thus we reach WALDFENSTER, the situation of which is so elevated that the inhabitants often suffer the want of water, and are therefore obliged to catch the rain to irrigate their fields. The church, school, and the residence of the clergyman, derive their existence from the charity of the Rev. Mr. Schropp.

The village PLATZ which formerly belonged to the Julius-hospital of Wurzburg, contains a post-house, but affords nothing remarkable. In 1778, a large fire destroyed the whole village. The source of the Thulba, a rivulet falling into the Saale, is here.

The road, in a considerable bending, leads round the "schwarze Berge" at our right, and then to GERODE. We know that this village, in 1499, belonged to the estate Schildeck - Brückenau and

was in the possession of the Hennebergs. From them, it passed into the family "von der Tann," with whom its inhabitants were converted to the Protestant faith, and afterwards it was sold to the Abbot of Fulda. After the dominions of this ancient Abbey were secularized and dispersed, it shared the lot of Brückenau, which we shall hereafter notice.

On the top of a mighty mountain, which rears its lofty head far higher than its neighbours, we discern the remnants of a rent and moss-covered tower, in the midst of some ancient walls. This was formerly the castle SCHILDECK, styled by chroniclers the "far-famed". Its tenants were the masters of the surrounding regions and of the only road leading through them. It is very probable, that in the earliest time it was one of the many estates which the Abbots of Fulda had in that district. When Brückenau rose to importance, it began to decline; nevertheless, it was even till the end of the 14th century styled a town. In the middle of the same century, it is mentioned amongst the dominions of the Hennebergs. With

many other possessions, it came to Albert the handsome, burgrave of Nuremberg, through his marriage with Sophia, the heiress of the Henneberg family; afterwards, it became subject to Swantibor of Pomeria, in the manner related in the history of Kissingen, with which it was sold, in 1394, by Swantibor's son, Bolislaw, to Gerhard, Bishop of Wurzburg. In its history, there is a great interval between this and the next event we are able to record, which is its being pledged to the Archbishop of Mainz with Bruckenau and others of the ² dominions of Fulda. This circumstance proves it to have been in the possession of Fulda, but we cannot ascertain how it passed from Wurzburg. It was fortunate for the Hennebergs that shortly after this mortgage, Berthold, a count of their house, was appointed Archbishop of Mainz, who, in 1486, conferred upon his brother Otto the right of redeeming the estate; thus a part of Bruckenau and Schildeck remained with the Hennebergs, the rest was redeemed by John, Abbot of Fulda, in 1499. After the extinction of the Henneberg race, their share of Schildeck together

with the remaining possessions of the family, descended to Saxe-Coburg, and was by them, in 1604, given as a fief to Hanau. The house Hanau having likewise become extinct, it was, in 1642, retaken by Saxen, and at last, in 1657, both Schildeck and Bruckenau were restored to the Abbey of Fulda, from which they had been separated for two hundred and fifty years.

A family of Schildeck is only once, in 1317, named as castellans; after this time, the Haberkorns appear as the owners of the castle, and in the beginning of the 18th century, John Vogelius, the learned and active Chancellor of Fulda, assumed the name of Schildeck, after having the rank of a nobleman conferred upon him.

At the foot of the castle, we find the farm SCHILDECKSHOF.

Beyond Schildeck, the road leads over an eminence into the valley watered by the Sinn, on the banks of which OBERRIEDENBERG is situated. This village also contains a medicinal spring, but of so little reputation that the inhabitants in its immediate neighbourhood scarcely use it. It is in

the middle of a meadow, near a mountain, and is nicely enclosed.

Following the banks of the Sinn through the valley, we reach ROEMERSHAG. It is recorded that as early as the 12th century, a mansion existed here. The more recent building there extant, derives its origin from Charles von Buseck, bishop of Fulda, who resided here during the erection of the bath Brückenau, which he superintended himself. The edifice is now used as a government office. However, an old record from the year 1499, stating this place to be the least important in the district of Brückenau-Schildeck, sufficiently proves how inconsiderable the village must formerly have been. It is now a trading place, containing two papermills, which we shall meet in the continuation of our journey to Brückenau, two bottle-manufactories, and large lime-kilns.

The road along the banks of the Sinn leads us to the town BRUECKENAU, partly situated in the valley on both sides of the Sinn, and its northern part touching some eminences. The traveller must

be pleased with the cleanliness of the streets and the fresh painting of the houses.

The industry of this town is prompted and encouraged not only by the neighbouring bath, but by its forming the centre, as it were, of the Rhoen-region. It contains fifty shoemakers, who take their goods to the different markets in the vicinity.

The history of this place affords many interesting incidents. In olden times, a castle belonging to four different families is said to have existed there. The place derives its name from a bridge, which was built across the river, and on the side of which a custom-house was erected. It is very probable that the town is indebted to the latter for its first rising. In 1242, this spot witnessed a sanguinary battle between Fulda and Wurzburg, which originated in a quarrel between the Abbot Conrad v. Malkotz, who was patronized by Henry Raspe, and Bishop Herrmann of Wurzburg, about the rich pastures of Damersfeld, to which the latter laid claim. Notwithstanding the obstacles, thrown in his way by the Bishop of Wurzburg, Conrad

well aware of the obstinacy of his enemy, had surrounded Hammelburg with walls, and thus awaited the attack. In the spring of the year 1242, when the snow began to melt, and the rough winds of March to dry the roads, the troops of Wurzburg entered the Buchen — as the country between Hammelburg and Fulda was called — and soon appeared before the residence of Conrad, who gallantly apposed the 'besiegers. All who could bear arms flocked together, and a fight ensued, by which the troops of the Abbot, headed by himself, repelled the enemy. Enraged with shame and scorn, the Bishop retreated step by step, marking his way by the destruction of the village lying along the river Fuld. The well known names of Ostheim, Salzburg, Trimberg, Guttenberg, and Hutten, are mentioned among his allies; but the most powerful confederate of the Abbot was Count Herrmann v. Henneberg. At last the decisive battle was fought near Brückenau, in which the army of Wurzburg was completely routed. The bishop and a few of his followers saved themselves by flight, but the greater number

fell into the hands of the victors, and were cruelly slaughtered.

Fourteen years after this event, Brückenau was surrounded with walls and a moat by the Abbot Henry v. Erthal, and under Henry von Homburg (1313 — 1353), it was greatly enlarged and embellished. Prior to this time, it had been presented by the Emperor Albert I. with what was called the "Gelnhäuser" immunities. The events hitherto related refer to the military state of the Abbots of Fulda towards their neighbours, but the history of Brückenau also throws some light upon the civil affairs of the country.

All around, the basaltic rocks of the Rhoeen were, in the time of the club-law, the sites of robber-castles. The whole country along the banks of the Saale to the Hessian frontiers, was covered with them. Every traveller and merchant trembled at the formidable names of Thüngen, Tann, Bibra, and above all, Steinau. Not the people only, but the Abbots themselves were sometimes the sacrifice of their cruel outrages.

Conrad v. Rabensberg fell, at Wurzburg, by the murderous hands of one of his vassals, and at Fulda, the Abbot Berthold murdered by the knights of Ebersberg and Steinau. To punish the criminals, severe measures were taken against them, and their castles dismantled. In 1328, the castle of the Steinaus or Steinrucks — by the latter name they were called from the punishment of their outrage — was restored, but the knights were obliged to wear on their escutcheon three wheels, because three of them were broken on that instrument of torture, in consequence of the committed murder. In 1393, the castle was again destroyed, which so irritated its possessors that they conspired with Caspar v. Bibra, the Thüngens, and Ebersbergs, called Weihers, to take revenge on the Abbot by surprising Brückenau during the night. Having placed armed men in a number of casks, they conveyed them thither, pretending that they were filled with wine. The festival of St. George was the day appointed for the execution of the plot. Already the casks were within the walls, and the combat was begun, when, as we are informed by

the legend — St. George himself appeared to protect the distressed citizens, and expelled the enemy out of their gates. As a token of gratitude for their miraculous preservation, the inhabitants of Brückenau chose St. George as their tutelar Saint.

This event is the last interesting feature in the history of Brückenau. Its various possessors have been noticed in our description of Schildeck, and testify that after 1657, Brückenau was entirely the property of Fulda.

In 1803, the Abbey of Fulda having been raised to the dignity of a Bishopric, shared the fate of so many possessions of the clergy in Germany, in consequence of which its dominions, and among them Brueckenau and Hammelburg, were given as a compensation to the house of Orange. Three years afterwards, when in the war between France and Prussia, the Prince of Nassau-Orange sided with the latter, an edict of Napoleon declared that de Prince was no more ruler of the country, which the Emperor garrisoned and, in 1810, incorporated with the Grand-duchy of Frankfort, which had then been recently erected.

The proceedings in Brückenau, at that time, afford a striking proof of the levity with which the Protector of the Rhine confederation acted in the affairs of the German Princes. Although Brückenau was by treaty assigned to the Grand-duchy of Wurzburg, it was nevertheless, as above noticed, given to Frankfort in the following manner. In the document of treaty, there was, by written mistake, instead of "Brückenau" "the town of Michelau," which is by no means a town but only a village belonging to Fulda. The Grand-duke of Wurzburg, allied to Napoleon both by friendship and relationship, complained and demanded reparation, but received from the French minister this rude reply: the Emperor will not listen any more to the affairs of Germany; in which answer he was obliged to acquiesce. After the well known victories of the Germans, Austria took possession of the whol Grandduchy, and the two towns passed, partly in 1815, and entirely in 1816, into the possession of Bavaria.

But we leave you now, ye recollections of the dark days of Germany, that have not long gone

by; it is nature that calls us to her, and we willingly follow her charming and persuading voice. The bath Brückenau is certainly pretty, a valuable jewel of nature, surrounded and embellished by the shadowy frame of wood-clad mountains. Whenever it is viewed, it excites admiration; be it when the evening sun pours out its subdued light upon it, while the concert of a thousand sweet notes sounds from the forest to receive you, and on the side of you, the Sinn, resembling a charming virgin, conducting you to the spring of health, rolls its silvery waves; be it that you see it enwrapt in the sombre shades of night. The bright paths of the park—such we may call the whole valley—appear losing themselves between a number of lofty trees. On all parts round and before you, the “cloud-capp’d” mountains arise. Airy vapours overhang the valley, and the windings of the road now remove from, and now approach the lights, which hospitably glimmer in the distance from the bath. Now several buildings are visible—the carriage stops—we are arrived at the spot.—

This bathing place has not yet existed a century. It is to be supposed that the salutary properties of its springs were, prior to this date, known in their vicinity; but it was Amand v. Buseck, Bishop of Fulda, a man consulting the good of his country with a restless zeal, who caused the wells to be enclosed and the "Hirsch-", "Lamm-", "Biber-", "Widder-", "Schwan-", and "Löwen-Hotels" to be erected, as well as the castle, which was soon afterwards changed into an inn, called the "Ross." We have already mentioned that the Bishop, being fond of architecture, resided at Römershag to superintend the erection of the buildings.

Already at that period, the life in this bathing-place was very gay. Not only the virtues of the waters, but also the sweetness of the place, and the more substantial enjoyments of the table contributed to attract visitors, who came as frequently for the two celebrated wines of the neighbourhood—those of Saaleck and Johannisberg—, as for the refreshing drink of the "Wernatzer" spring. To one of Buseck's successors, like the latter a benefactor of his country, Brückenau is much

indebted. By his care the royal garden was planted, the "rothe Bau" and the additional part of the palace raised, and even a theatre—now an inn—erected. This prince first resided in the "Biber," but left it for reasons respecting his health, and dwelt in the present royal palace. The Prince of Orange has likewise the merit of having added several embellishments to this place, during the short space of his reign. Finally, under the government of Bavaria, the two "Kurhäuser" were built, the one near the Sinnberg erected by the architect Morell, the other next to the "Brückenauer" spring, designed by Klenze and executed by Dryschütz; and lately, under the reign of king Ludwig, who is a lover of the arts and has chosen this as a favourable abode, the splendid "Kursaal" rose.

Bruckenuau has three medicinal springs, breaking forth very near to each other, called the "Sinnberger," the "Wernazzer," and the "Brückenauer" or chalybeate spring. The quality of the last is characterised by its name, the two others are of an acid nature.

The chalybeate spring issues from a depth of $20\frac{3}{4}$ feet, and gives 20 to 27 cubic feet of water in a quarter of an hour. It is the purest chalybeate known, is effervescent, and agrees exceedingly well with the digestion, the iron being greatly oxydated and in a state of minute solution. It operates as a tonic on the nervous, muscular, and vascular system and as an astringent upon the mucous membranes. A peculiar property of this water is that its quantity is diminished during the course of the year by the adhesion of ochre, which must always be removed at the commencement of the season.

The waters of the "Wernarzer" and "Sinnberger" springs are the most pure carbonic acid waters, unparalleled in their kind; the effect of the one is more slow, that of the other more intense. We subjoin a quotation from the work of Schneider, a medical man thoroughly acquainted with the region of the Rhoen-mountains. "In the whole of Germany" — he says — "you will not find together acid waters so good, efficacious and strong, assisting each other so effectively, and so fit for patients of every kind, who may begin their cure with the weakest remedy and gradually advance to the strongest." —

If our reader never had the opportunity of treading on the classical soil of Italy or Greece, we would advise him to visit Brückenau and take a view of the new "Kursaal." Its beautiful proportions and charming situation will certainly cause every sensible mind to rove in imagination to the plains of Delphi or Dodona. In the middle of a lovely valley, encompassed by sombre mountains, the edifice elevates itself like a temple of ancient Greece. Its length is 170 feet and breadth 116; it is built of fine cut stones, surrounded on all parts by arcades. Two grand flights of steps conduct to its interior. On entering it, we first arrive at an antechamber, on the side of which are the apartments for the superintendents of the bathing. After this, we come to the splendid dining-saloon, the area of which is 60 feet square, tastefully fitted out, decorated in the Arabesque style, and containing a seat on each side. Beyond this, there is another saloon nearly as large, and between them is the "Buffet" and some other rooms for similar purposes. On the ground-floor is the kitchen, which not being employed for the service of an inn-keeper but

— "and gradually advance to the strongest."

provided at the expence of the king, affords every delicacy of the taste. Thence the plates are conveyed to the saloon by a machine, which was formerly used in the small saloons of the Trianon for very different purposes. The second floor contains a very spacious billiard room with two side-boards. From this saloon and the gallery opposite to it, we may survey the interior of the dining room. The building was erected by the architect Guttenson, and finished in 1831.

As a contrast, we ought to view after this splendid edifice the simple building, in which king Ludwig resides to enjoy the beauties of nature far from the turmoil of the court. He regularly every year favours Brueckenau with a sojourn of some months, and it would be a difficult task for the stranger to recognize in the gay, attentive, and merry visitor, to whom the visitors of the bath owe a great deal of their pleasures and social life, the monarch, even here restless in the cares of government. To enable the reader to form an idea of his feelings on this spot, we quote the lines written by the king himself on the bath Brueckenau.

The following is a translation of them:

Here dwells a quietude for evry heart,
By hill and valley, plain and grove bestowed;
And heaven and earth a gladsome peace impart, —
A kiss, which from the lips of Nature flowed.

Retiring from the hollow-sounding broil,
I followed Nature's loud, alluring voice;
Away from greatness, from the court's turmoil,
And from the busy world's unsteady noise.

The will is satisfied; no want can shoot,
The heart forgets to long and to desire,
The breast is filled with sacred quietude,
And all the wishes awfully retire.

Like one who drank of Lethe's easing wave,
I here forget the past that lies behind,
Nor of a doubtful future do I rave, —
The charming present occupies my mind.

We have noticed before that Brückenau is encircled by a chain of eminences, lined with leafy groves. The woods diffuse a fragrance on all parts; wherever we turn, verdant mountains arise majestically over our heads, forming, as it were, a natural dome; thus the charms of the place call to enjoyments. A solemn quietude is spread over all objects, and the harmony of Nature's voice penetrates the heart of every one, even the citizen absorbed in a thousand recollections

and customs. No gambling-house-keeper has been allowed to erect here an altar to his idol. For this we have to render our thanks to king Ludwig.

It is a very natural effect that this spot, where man communes so closely with nature, has taught him to remember his Creator. Thus we see a Franciscan monastery on the adjacent "Völkersberg." It was founded and erected by the Abbot Joachim von Grafenegg, in 1661. It stands in quiet loneliness on a hill of basalt globularly rising, about two miles distant from the bath. On the way to it, we pass the famous gigantic "Ludwigs-Eiche".

For short excursions we can recommend several places in the forest, viz: the "Theresienplatz," "Bibraplatz," "die grosse Eiche", "die obere and untere Brunnenstube". All these places are near the "Pfundeberg; in the "Hartwald" we find the Ludwig's-, Adalbert's-, Luitpold's- and Maximilian's-place; and near the "Sinnberg" are the "Otto-platz" and "die Theresienbuche". For a more distant excursion the bathers often choose the top

of the "Dreistelz", to which a road conducts on the left of the "Dreistelzhöfe", shaded by an uninterrupted succession of woods. We are informed by a tradition that, in former times, a beautiful castle existed on the top of the mountain, and was inhabited by three haughty maids, whose only study was voluptuousness and enjoyment, and who treated with harshness their servants and the poor. One day, when they were sitting joyfully together, a pilgrim arrived to ask for a night's lodging and some refreshment. He was insolently refused and when he insisted in the petition, they let loose their dogs upon him. But the pilgrim waved his staff, and the dogs fell lifeless to the ground. Having again waved the staff, accompanying the motion with a terrible curse, — the castle sank into the mountain and a lake appeared in its place. To the present day it exists below the waters, and once in three years, the cock's crow awakes the sleepers within to rise and say an "Ave Maria". —

The charming prospect, which the "Dreistelz" opens to the view, amply repays the laboriousness

of ascending it; but it is scarcely to be compared with that which we enjoy from the "Kreuzberg", the highest of the Rhoen-mountains, to which we will now continue our journey.

For this purpose, we must retrace our step to a road, with a part of which we are already acquainted. We revisit namely the town of *Brückenaau*, then *Römershag* and *Unterriedenberg*. The lover of the picturesque and the curiosities of nature should not neglect to visit the village and ruin of WERBERG, at a little distance from the road.

The ruins of the Werberg-castle are situated on a mass of basalt-rock, nearly perpendicular and some hundred feet high, composed of columns six inches thick inclined towards the north. Leading to the lofty castle, there is only one path, cut in the fissures of the rock. Notwithstanding its being almost inaccessible, it was taken through artifice by Herman the warlike of Henneberg, in 1351, but a few years afterwards, it was retaken by the Abbot of Fulda. Count Herman, indignant about the loss, and being besides hostile to the Abbot, again appeared before Werberg and besieged

it on every side. This siege affords a striking example of how much importance the valour of one man was in the warfare of those times. The Huttens of Steckelberg, who were then possessors of the castle and vassals of the Abbot, had a servant named Klaus, who was very skilful in the management of the cross-bow. They induced him to enter the castle with a sack full of arrows; and thence he began to shoot them, not one of which failed. By this the besiegers suspected that the far-famed Klaus was in the castle; and fearing also the arrival of the Abbot, they abandoned the place. — This district is a rich mine for the lover of mineralogy. —

Near “Unterriedenberg”, a village separated from “Oberriedenberg” by the rivulet Trockenbach we leave the road hitherto followed and take that which leads to the Kreuzberg — the object of our journey. The road ascends through the valley of the Sinn. On our right are the “Rossberge” and behind them, the more lofty “schwarze Berge”. On the foot of the former, a medicinal spring is found. The building which you perceive near it,

is one of the paper-mills, already named in the description of "Riedenberg". Formerly, there was a small iron work on the left bank of the Sinn, where the metal, procured at Rothenrain in the adjacent valley of the Diesbach, was cast. There is also a stone-bottle-manufactory in this valley, where bottles are manufactured for the bathing-places of Kissingen and Bocklet.

We now reach OBERBACH, the frontier of the former Bishopric of Wurzburg. This village contains a remarkable memorial of Bishop Julius, who was a famous zealot of the Catholic religion. He visited the region of the Rhoen to facilitate the accomplishment of an object, which was the chief study of his life. In this journey, he found that the want of proper instruction had been a frequent cause of the change of religion, and the worthy Bishop himself had condescension enough to preach and catechise in this village, by which he effected the return of all the inhabitants to the old belief. On account of the readiness which the Oberbachers showed in dispensing with the chalice, Bishop Julius presented to the parish the public-

house, which had formerly been the property of the government. In 1808, a large fire destroyed a great part of the village.

Although the next village — WILDFLECKEN; situated on the northern foot of the KREUZBERG, is on a considerable eminence, the monastery is still 1300 feet above it. We would advise the traveller to take here a guide, for he is now obliged to stray from the road to ascend the top of the mountain. Beyond the church of the village is the path which, partly under the shade of beech-trees, partly crossing some marshy pasture-ground, and only in a few places rising with unusual inclination, leads up the mountain. A good walker may, in favourable weather, reach the monastery in an hour and a half. —

Let us ring the bell of the monastery. But stop — the sound of voices from the apposite part of the mountain reaches our ear — it is the sounds of sacred hymns. Crosses glitter in the rays of the sun, banners are waving in the air and thousands of persons who follow them, enter with a devoted mind the place, from which the

Apostle of Franconia once viewed the scene of his pious labours. — Let us also listen to the recital of tradition, ere we feast our eyes on the beautiful prospect before us. —

Accompanied by his friends Kolonat and Totnan, St. Kilianus wandered through the wild mountains of Buchonia to publish the glad tidings of the Gospel. Thus he ascended the Kreuzberg, in the vicinity of which he was received in a friendly manner by the villagers, who willingly listened to his instructions. It was on this mountain that he preached, and persons of the neighbourhood came daily to hear the word of God, and every successive day, the number of comers increased. When the evening approached, the holy men used to descend from the mountain; and tradition names the “Kilianshof,” on its eastern foot, as the place where they passed the nights. At the summit of the mountain, where now stands the cross — the symbol of victorious Christianity, a statue of the German goddess Holla is said to have stood, which St. Kilianus pulled down.

Tradition further informs us that when Kilianus had left the mountain to depart for Wurzburg, the residence of the Princes of Thuringia, and paganism had again arisen, the Christians held secret meetings in the forests of this mountain to confirm each other in their faith. We are told that the chapel now extant occupies the site where those meetings were held.

It is to be supposed that as early as that period, devoted pilgrims visited the Kreuzberg, although its history is silent for some time. It is recorded that, during the Bauern-war, the peasants disturbed and dispersed the processions going to this holy spot; but we know that there was then no building in existence there.

Bishop Julius first ordered a very simple chapel and a dwelling-house to be erected in this place, and charged the Franciscan monks of Dettelbach to attend to the service; but in 1644, a complete Franciscan monastery was founded. The present building derives its existence from the Prince-Bishop Peter Philipp von Dirnbach; it was commenced in 1679, and finished in 1692. —

After the toil of ascending, we may rest a little in the monastery, where the Fathers will offer us a kind reception, a good meal, and some excellent home-brewed beer. Almost every week throughout the summer, it is visited by strangers, and the names of many remarkable persons are to be found in the Album kept there, which among many poetical effusions, contains one by king Ludwig. The place is rendered truly pleasant to the visitors by the worthy monks; but dismal it must be during the winter, when they live in this lonely abode, sometimes for a whole week without communication with any human being. We cannot but admire their perseverance in performing their rigorous duties. —

We have yet to ascend 300 feet before we reach the summit of the mountain. From the place where the cross, 86 feet high, was erected, in 1821, and the observatory in 1816, by Max, built, king of Bavaria, there is a most splendid view over the region. The eye is delighted with a panorama of mountains, valleys, forests, cornfields, meadows, steeples, farms, villages, and towns. With the

assistance of a good telescope, you may, on a clear day, distinctly perceive 182 different places, and of 82 others the church-steeple is visible. On the north-western side the view is interrupted by the elevated Damerfeld and thus rendered very limited.

In the east, the eye first falls upon the castle of the Emperor Charlemagne, then upon Neuhaus and Neustadt, situated at its foot in the delightful valley of the Saale; Roedelmaier, formerly the property of the prefects of the Salzburg; on the side of it, Koenigshofen, an ancient fort on the boundaries of Wurzburg; the two "Gleichen", equally known for natural objects as for the romantic tales connected with them; Sternberg, the original castle of one branch of the Guttenberg, now in the Duke of Coburg's possession; the Hassberge; the decayed castles Wildberg and Hellburg, both formerly belonging to the Hennebergs; Hohenstein; Koburg, the original castle of that family, the name of which is now known in both hemispheres; some prominent points of the upper Main valley; Banz; the Staffelberg; Langheim; the castle-mountain of Bamberg; Alten-

burg near Bamberg; the original castle of the very ancient family Altenstein; and one of the highest points of the Fichtelberg — the Ochsenkopf — closes the scene.

In the north-west direction, we perceive nearest to us, on the foot of the mountain, the manufacturing town of Bischofsheim; at a greater distance, the ancient castle of Lichtenberg, belonging to the Hennebergs; a new castle at Volkershausen, belonging to the Barons von Stein; the original residence of the Hennebergs, and below it, the village of the same name; Geba, a place where peasants are kept for the Prince of Meiningen; the celebrated Forst-institution at Dreissigacker; the church-steeple of the town Roemhild; the Dolmar, and the highest point of the Thuringerwald — the Inselsberg, with its Restaurant.

Towards the south-east, the view meets with the ancient town Munnerstadt, containing a college, and formerly belonging to Wurzburg; then the mountain-chain of the Steigerwald with the prominent points — the Zabelstein and the Stollberg;

a number of villages which, in this direction, cover the plain along the banks of the Maine.

Towards the south, we find Kissingen with Botenlaube; the towers of Werneck, which the Prince-Bishops of Wurzburg once chose for their summer residence; those of the monastery Heidenfeld, on the banks of the Maine. At a very remote distance, we see the Schwabenberg, rising among the celebrated vineyards of Rödelsee and Iphofen.

Wandering over Kissingen, the eye may discover, in a south-west direction, the chapel of Sulzthal; then Trimberg, Saaleck, Reussenberg, Sodenberg, and Homburg on the Wern, a number of interesting castles, which we shall hereafter visit. Beyond the Gramschätzer wood, appears the fortified castle of Marienberg, a guard, as it were, to the residence of the Dukes of Franconia, and near it, the Nicolausberg. In this direction, the view extends as far as the southern boundaries of Franconia.

Westward lie the mountains of the Rhoen; the schwarzen Berge; the Hüttenloch; the Kellerstein;

the Todte-manns-Berg; the Dreistelz, on the foot of which the bath Brückenau is situated; and the before mentioned Schildeck. Farther on, the Spessart is visible. The two Auersberge are the first objects which the eye meets in this direction. The larger of them is not only interesting to the Geological student, but is also the weather-prophet of the district. When the least cloud appears on its summit or — in the popular saying — “when the countess Caroline makes her coffee“, we may be sure that it is an infallible prognosticon of bad weather. There is also a saying: “If the Auersberg have a cloud as large as a butter-vat, it renders the peasant’s skin wet“. — Near them the Damersfeld extends itself. Its long barren ridge has nearly the same elevation as the mountain upon which we stand. In this direction, we may also catch a glimpse of the Taunus-mountains, the Königstein, Feldberg, and the Vogels-mountains.

To the north-west, we can perceive the narrow valley watered by the Sinn, and extending along the foot of our mountain; then the Rabenstein with

the ruined castle Eierhauck, situated near the Dammersfeld; Bildstein; Simmelsberg; opposite to it the Wachkuppel; and finally the Stoppelberg in the country of Fulda.

At last, turning towards the north, we see the ruins of the ancient Osterburg, very near to us, on the west from Bischofsheim. This castle is supposed to be the original residence of bishop Henry, the successor to Konrad von Ravensburg, who, on account of his niggardly economy was called by the nickname "bread and cheese;" then, besides the tops of several other mountains, the Koenigschlag, Arnsberg, Himmeldankberg, Pferds-kuppe, Eube, and Abtsroeder, stretching out from the long and high Rhoen; on the left, behind the mountain, the Milseburg with its chapel, in form resembling a coffin, and the cross upon it; and on its side, the Teufelsberg and Teufelswand. In the most distant parts of the horizon, some will have perceived the Brocken. With respect to the Milseburg we must add that many salubrious herbs are found there; and the castle itself is mentioned as a considerable fort, as early as the close of the

tenth century. It was a frequent and favourite residence of St. Gangolf, to whom its chapel was afterwards dedicated. The castle was the property of the landgrave Ludwig von Thuringen, who kept Wolfhelm, the Abbot of Fulda, in captivity there from the year 1114 to 1117. Afterwards, it was several times besieged by the Abbots of Fulda etc., at its last taking, its inhabitants perished by famine and the castle was destroyed.

To lovers of botany, an excursion to our mountain will afford great interest, as it produces several rare plants, peculiar to the higher regions. For further information, we refer to the lines, written by the famous botanist Heller in the book in which the visitors to this place inscribe their names.

The rivulet, which was a cheerful companion on our excursion — the Sinn, has its source on the northern side of the Kreuzberg, viz. in a moss-covered march, on the sixth station of the cross-walk.

century. It was a frequent and favourite residence of St. Gall, to whom its chapel was afterwards dedicated. The castle was the property of the Landgrave Ludwig von Thüringen, who kept Wolphelm, the Abbot of Fulda, in captivity there from the year 1114 to 1117. Afterwards

it was several times besieged by the Abbots of Fulda etc., and its last taking, its inhabitants

perished by famine and the castle was destroyed.

D) From Kissingen to the Maine.

Once more we bid farewell to Kissingen, not for the short duration of an excursion, but to return to the Maine. In passing the Kurgarten, let us once more listen to the sweet sounds of music, and cast a last look upon the groups of visitors walking in the avenues, and upon the Naiades of the valley surrounded by invalids, to whom they liberally impart their treasures. Before and behind us, carriages drive along in which the convalescent are returning home. How many will with gratitude turn towards the place, where they have regained the most valuable present of life—their health. The carriages of these are running rapidly, while those that meet us, drive slowly

and cautiously, and the countenances of their passengers bear the paleness of disease, which is only sometimes a little flushed by a ray of hope.

After having reached the eminence, we enter a shady wood, the grateful coolness of which we enjoy on our way till we nearly arrive at EUERDORF. This village, situated on the Saale, is noticed in the register of donations to the Abbey of Fulda, as early as the year 800, by the name of Utorpe. It was afterwards in the possession of the Hennebergs, but in 1226, it was partly under the dominion of Herman, Bishop of Wurzburg. At that period, two castles must have existed here, since we find that Bishop Hermann received them as a fief from Conrad of Trimberg and his son Albert. In 1585, Wurzburg purchased the remaining part of the village from the Counts von Stolberg, who obtained it, most likely by inheritance, from the Trimbergs. It is celebrated for its excellent wine, the culture of which has been greatly promoted by the endeavours of a clergyman, named Pfrang.

The mighty ruins of TRIMBERG, which were perceptible before we arrived at Euerdorf, lie now

extended before us, and invite us to visit them. They are the extensive remains of a once celebrated castle belonging to the race of the Trimbergs; and overlooking the valley of the Saale, and are situated on a steep eminence, the foot of which is planted with vines. A grand square tower between two gable-walls rears its head above several others which, pretty well preserved, surround the whole, thus testifying the large extent of the castle. It resisted the incessant feuds of the middle-ages, the ravages of the Bauern-war, and the fury of the Swedes, but was destroyed in the destructive period, at the commencement of the present century. It was the original castle of a family whose origin some derive from the ancient Counts of the Saalgau.

The well-known history of the Counts of Trimberg commences with Godwin, who, in 1137, was the possessor of the castle. His son Conrad I, a respected and wealthy prince, for reasons unknown, gave it, in 1226, as a fief to the Bishops of Wurzburg. Albert, the son of the same, succeeded him in the dominion. In the feud between the Bishop of Wurzburg and Conrad von Malkoz, which

terminated unfortunately for the former, he sided with his feudal Lord, and afterwards reaped the fruits of his fidelity. By his marriage with a noble lady of Büdingen, he acquired for his house the possessions on the lower Maine, and we see him also as a member of the Rhenish confederacy, formed by several German princes for their mutual safety and the defence of their lands, during the sad time of the Interregnum. He died in 1260, and six years afterwards, his youngest brother Conrad, being a canon, was elected Bishop of Würzburg. Berthold von Henneberg being chosen as an Anti-bishop, the guardian of Conrad, Berthold von Sternberg, gained a glorious victory at Kitzingen over the adherents of his adversary, although useless for Conrad, who suddenly died, in 1267, on the other side of the Alps, when returning from Rome, where he had obtained the consecration of the Pope. Among the knights who fought for him in the field of Kitzingen, was Conrad III, his nephew, Albert's son, and then owner of Trimberg.

A more celebrated offspring of this race was Conrad IV, a highly esteemed warrior in the armies

of the Emperor Adolphus, of Frederic the handsome, and afterwards, of Ludwig the Bayer. When he accompanied the latter on his expedition to Rome, he was knighted in that city. To increase the splendour of his race, was his continual care, and he felt indignant that the original castle of the family should be in the possession of Wurzburg. His attempt, however, to redeem it, failed, and even caused the loss of Arnstein. In 1376, the ancient race became extinct by the death of Conrad VII. We cannot anywhere ascertain that the celebrated poet Hugo von Trimberg, the author of the "Renner," was a descendant of this family; and it is very improbable, as his name "von Trimberg" may refer to his native place — the village on the foot of the mountain.

The castle, when the property of the Bishops of Wurzburg, became the seat of a bailiwick, called Aura-Trimberg, and suffered a great deal both from the Bauern- and the 30 years'-war. During the former, it was nearly reduced to ruins by the chiefs, but soon after repaired. A monument still extant informs us that Bishop Julius, of whom almost

every village of the Bishopric bears a memorial, greatly embellished and nearly rebuilt it. In its inscription, there is an allusion to his labours for the Catholic religion in these words:

“A true shepherd he was,
By whom many souls were saved.”

When Conrad von Thüngen, on his expedition of revenge, came to this place, he doomed ten persons to death. Nine fell under the hands of the executioner, but the tenth — a miller named Habacker — escaped his fate, in a tragi-comical manner. He had broken his chains and hastily taken to flight, but the executioner was on his heels.

Their race over shrubs, hedges, ditches, and walls, afforded a scene which so much delighted the Bishop that he granted the life of the criminal.

— In the time of the 30 years' war, the governor of Königshofen, Tobias Ebelin, being driven from this town by the Swedes and the Protestant nobles of the vicinity, sought a retreat in this castle with a few hundred men and a single fieldpiece. Even to the present day, the lot of these gallant men is preserved in the tradition of the people, by

whom we are informed, that the Swedes were encamped on the other side of the Saale upon the mountain beyond Elfershausen, from this event called the Schwedenberg. They had occupied every access, and prevented every supply from being conveyed to the besieged, who were at last exposed to the misery of famine, for nothing but a single pig remained, which Ebelin ordered to be roasted and shot into the camp of the Swedes. The enemy, concluding from this that the besieged were well supplied with provisions, raised the sieges.

We have not only a tradition of Ebelin's bravery, but of his cruelty also. A Swedish spy, who had bribed a girl in the castle to assist him in his design, he ordered to be decapitated on the "Bleichhügel", the eastern prominence of the fort, and his head to be likewise shot into the enemy's camp. — Ebelin himself, of whom many fabulous tales are told by the people, was drowned in the Saale, and his horse returned alone to the castle, during the night.

Gustavus Adolphus presented the whole village to a Count von Solms, but after the catastrophe

of Nördlingen, it was restored to its legal possessor. In 1803, the castle was sold for the trifling sum of 22,000 florins, the grounds dismembered, and the building reduced to ruins. Prior to that time, it had been the seat of the chief bailiff, which accounts for its good preservation. For a long period, this monument of antiquity was exposed to the destructive hands of every body; but now, measures being taken to prevent any further demolition, Trimberg is one of the best preserved ruins. —

The principal walls are still standing, and as there is a great desire, at the present day, to rebuild ancient castles in their original style, Trimberg would afford an excellent object for restoration. It possesses the advantage of a delightful situation between a circle of mountains, and commands a beautiful view of the smiling plains of the Saale-valley, the surrounding castles, the summits of the lofty Rhoen, and even as far as the Spessart. It is frequently visited by the bathers at the adjacent Kissingen. The stranger will find in the castle-warder an able and pleasant guide, and may also obtain good wine and excellent coffee. The book

of visitors already contains the names of persons from both hemispheres, and a number of poems, out of which we shall only give the two following, being so different from each other.

Splendid coffee we did find
And delicious wine, —
Now to show my thankful mind
I shall write a line.

Look, this little poem grew
'midst decayed stones;
Nothing can be strong and new
Made of mouldring bones.

Sure — it is no grand affair,
If a pot be broken —
Soon it will be for the heir
But a trifling token.

Live, ye men, but for "to day",
Not the future cherish;
What to time gives easy way,
Let by time then perish.

A German, who lives near the
Black Sea.

Hugo of Trimberg, noble knight,
Thy lyre's sounds have died away,
The pow'r is gone; sunk to decay
Is now the shield that shone so bright.

The place, where once sweet love did dwell,
A seat for true fidelity,
Its remnants to destroy and sell,
Was baseness of posterity.

From Trimberg rise, ye old heroes
The country's pride, the dread of foes;
Now sound your ancient note of war
Our strength and freedom to restore.

It may be an interesting remark to some that the well in the castle, now filled up with many thousand loads of rubbish, was formerly level with the Saale.

It remains for us to relate a story out of the great number which are recorded about the vicinity of Trimberg.

A few hundred steps at the east from the castle, in a wood recently planted with birches and oaks, the remnants of some walls are perceptible of a castle that once existed there. Tradition calls it the Linserburg, and related the end of its last possessor in the following manner. The castle being destroyed by the Swedes, the knight fled to his sister, the Abbess of a neighbouring nunnery, which is said to have been founded by the Barons of Trimberg, and to have stood beyond the village on the western precipice of the mountain, where now vines are flourishing; before it, on a spot where now a fruit tree spreads its luxuriant

branches, stood an ancient linden. Pursued by the Swedes, the unfortunate knight was overtaken when he reached this tree, and fell by their hands. Martha, his sister, the Abbess of the nunnery, viewing the scene from her window, uttered the most piercing lamentations. She was the last of her race and also the last resident of the nunnery; for the rest of the nuns had, at the invasion of the Swedes, partly from perfidy to their vows, and partly through fear for their lives, fled from their cells, which could no longer afford an asylum to innocence. The Abbess, however, died at the place to which her vow had confined her, and bequeathed all the lands of the convent to the villages Trimberg and Engelthal, the latter of which lies concealed in a valley beyond the castle. — The nunnery is never mentioned in history.

Below the castle, the village TRIMBERG is situated, famous in history for being, in all probability, the native place of the poet Hugo von Trimberg, whom we have frequently named. The same village gave birth also to another German

bard, although less known than the former, but more influential upon the morals of the middle ages — the Jewish minister and physician Süsskind of Trimberg.

Süsskind, though he was born and remained a Jew, was for a time the principal physician in an hospital of Wurzburg, during which period he wrote a didactic poem about the pestilence. Afterwards he resigned this office, and in his last works he complains of poverty and ingratitude.

A few fragments of his works, mostly didactic, exhibiting a flow of language and an energetic way of judging, are preserved in the collection of Manesse.

On the opposite banks, there are other ruins, shaded by fruit-trees, which are the remains of the former Benedictine-Abbey of AURA. It was founded, in 1102, by Otto, the holy Bishop of Bamberg, and consecrated to the Saints Stephen and Lorenz. Formerly the spot was occupied by a castle belonging to that Ernst of Schwaben, celebrated as a hero by historians, chroniclers, and poets. Thus, it is a fact that the quiet waves of

the Saale have seen and admired this hero, when he marched out of his splendid castle, as contemporaries call it, sometimes for the diversion of the chase, sometimes for those wonderful expeditions, which the large chronicle of nations records, and frequently to engage in calamitous contests with his cousin and Emperor. And who has not heard of his tragic end? — The church, villages, fields, meadows, and vineyards, formerly in the possession of the duke, became the property of the monastery. Its first Abbot was the Benedictine Ekehard, from the monastery of Michelsberg near Bamberg, a man who had travelled a great deal and acquired a rich store of knowledge. From him we have a description of the holy land, and the well known chronicle, published by the Abbot Conrad von Ursberg, is supposed to be his work also.

Even this place of devotion did not escape the destructive ravages of the Bauern - insurrection. The monastery being partly destroyed and plundered, the monks left it, and although they afterwards returned, its former splendour was never restored. Leonard, who was appointed Abbot, in 1559, by

Bishop Frederic, dissipated its dominions; and though he was shortly after removed, the monastery was gradually suppressed for want of monks. Bishop John Gottfried commenced a new building to reestablish the monastery, but he died before it was finished. Thus it remained a ruin.

On our journey to Hammelburg, we pass the chapel of Machtilshausen, a village pleasantly situated in a valley, covered with fruit-trees, and which is noticed as early as the 8th century. Even at that period, some vineyards were cultivated there.

The next village at which we arrive, is LANGENDORF. It is mentioned, in 772, by the name of Windgraba or Villa longa, and is the native place of the well-known printer Petri of Nuremberg. The village is adorned by a church, which was finished, in 1826, in the Italian style. The cultivation of the vine and the trade both of corn and cattle, is carried on to some extent there.

The next village on our journey—FUCHSTADT, recalls some historical recollections to our mind. It deserves notice, not only for its age of more

than 900 years, it being mentioned in a donation to St. Boniface in 923, but also for the articles of peace, which were concluded there in 1282, between Balthasar the Abbot of Fulda and Berthold Bishop of Wurzburg. Both parties had taken up arms, and several tracts of the country had been desolated by the mercenaries of both armies, when Rudolph von Habsburg, the mighty Emperor, intervened, commanding peace. It was here that the deputies of the two princes assembled to deliberate about the conditions, and the treaty is dated from this place. Not long before, Conrad III., Abbot of Fulda, was engaged in a feud with Otto von Botenlaube, during the proceeding of which the latter took possession of the village, in 1245. Its being then of some value, is attested by a record which informs us that a knight of Gemünden sold it to Dietrich von Bickenbach, in the year 1367, for the sum of 3000 lbs. of Heller. A century afterwards, it passed by treaty into the possession of Wurzburg.

Another little village — Pfaffenhausen, is visible ere we reach Hammelburg.

Hammelburg, a walled town, another charming spot in the sweet valley of the Saale, contains many objects of interest to the traveller, and we therefore intend to give a more extensive description of it. History and tradition unite to augment the attractions of the blooming landscape in the middle of which HAMMELBURG is situated, with the monastery of Altstadt and the princely castle of Saaleck, surrounded by vines. We may, and not without interest, consult the former, from the ancient Dukes of Thuringia down to the last centuries; the latter has borrowed many a feature from history, and shaped it by its phantastical additions into a charming image.

The first account which we find of Hammelburg is, that Hetan II., Duke of Thuringia, intended to found a monastery there. For that purpose, he presented St. Willibald with several estates by a deed, dated "in castro Hamulo", the 18th of April 716. As "castrum" always signifies a fortified place, it follows that either Hammelburg was, already at that period, surrounded by walls, or that there was another fort in the neighbourhood.

But Hammelburg was not destined to be the first monastery of Franconia; for Hetan, following the armies of his feudal lord, fell in the battle of Vincy in 717. — The second account of Hammelburg gives a less favourable proof of the religious feelings at that time. In a letter from Lullus, who was Archbishop of Maintz in the middle of the 8th century, it is stated that the immoral priest Enred fled towards Hammelburg with some stolen horses. — Shortly after, Charlemagne is conspicuous in the history of this place.

On the new year's day 777, the mighty monarch of Franconia endowed the Abbot Sturmio and the church of Fulda with the villa Hammelburg together with the villages of Eschenbach, Dippach, and Erthal. The boundary lines of Hammelburg were accurately marked by the imperial officers Finnold and Guntram, and the magistrates Nithard and Haimo, in the presence of 21 witnesses. The record of this transaction deserves notice for its being the first in Franconia in which the German language is used. It is also the first in which the vineyards of this country are named,

the document of 716 making no mention of them; two years afterwards, we find those of Wurzburg first noticed. — This circumstance lead us to suppose that the Carolingi, and especially the most eminent among them, Charlemagne, who so much advanced agriculture, introduced the cultivation of vineyards first into Ostfranken, which province they particularly favoured. A few years afterwards, the Emperor himself stayed at Hammelburg, on a visit which he paid to Franconia, shortly after Pope Zacharias II. had adorned his head, at Rome, with the crown of the Cæsars.

It is very natural to imagine how, on that occasion, all the inhabitants of the adjacent countries flocked to the banks of the Saale, to behold the pompous procession of the mighty potentate. This was not less the case 36 years afterwards, when the bones of St. Venantius, on their way from Italy to Fulda, then one of the most celebrated places in Germany, passed through Hammelburg. Contemporary writers furnish us with an account of the immense number of persons assembled on that occassion, and of the miracles then performed.

The monks of Wolfsmünster, bearing crosses and wax-candles, went in a solemn procession to meet the sacred remains, and on the opposite bank, the Abbot of Fulda with his monks stood, waiting their arrival. Notwithstanding the violent waves of the river, through which the boat was to be steered, it flew, we are told, with the swiftness of an arrow to the other shore, and two sick persons, at the sight of the holy relicks, were restored to health.

The town preserves also a recollection of the great German Emperor—Otto the first. His second brother, favoured and conducted by Matilda, his mother, had formed a conspiracy against him. Eberhart, that Duke of Franconia who had once refused the Imperial crown in favour of Henry of Saxony; his ambitious brother Giselberg von Lothringen; Frederic, Archbishop of Maintz, and Louis IV, king of France, united themselves with the revolting brother. But ere the Emperor met his enemies, some of his adherents — Udo, count of Suabia, and Conrad of Franconia — had decided the cause by a bloody battle fought near Andernach (939). The

old Eberhart fell on the spot; Giselbert having taken to flight, perished in the Rhine; Frederic fled to Maintz, but the citizens, faithful to the Emperor, closing the gates against him, he was overtaken by the enemy and made prisoner. The Emperor delivered the important adversary to the care of Hathamar, Abbot of Fulda, who kept him in confinement at Hammelburg, but he was afterwards released and reinstated in his dignity.

After this period, history preserves for several centuries, respecting Hammelburg, a profound silence, which is not broken till the time of a feud between Herman, Bishop of Wurzburg, and the gallant Abbot Conrad von Malkoz, the proceeding of which we have above related. Hammelburg being the boundary fortress of the Abbot, he hastened to surround it with walls, in 1242; and the works proceeded rapidly, notwithstanding the opposition of the knights of Franconia, who were vassals of the Bishop. Indignant at the intrusion, the Abbot collected all his dependants and feudatories, and marched with speed to Hammelburg. Here they came to an engagement, and the Abbot being victorious, he

pursued the troops of Wurzburg as far as Thulba. The Bishop fled to Neustadt, but finding this place not sufficiently fortified, he retired to his capital. Count Henry of Henneberg, advowee of the Chapter of Wurzburg, was sent out to oppose the Abbot, who was advancing more and more into the heart of the Bishopric. At Roth, he had destroyed the pond and divided the fish between his men, and at the same time acquainted them with his intention to proceed to the Bishop's residence. However, through the entreaties of Henry, he desisted from carrying this plan into execution. Conrad's noble exploits and his surrounding Hammelburg with walls, were, for a long time, the subject of popular tradition and poetry. — The chroniclers of Wurzburg relate the event in a different manner, ascribing the blame of the Bishop's defeat to the perfidy of his own advowee.

We have seen that Hammelburg was encircled with walls, to defend the dominions of the Abbey against external enemies; but it was for defence against the fury of the robber-knights that it was more strongly fortified, in 1256, and towers were

erected, by the Abbot Henry IV von Erthal. In those stormy times, the Abbots endeavoured to garrison all castles with powerful men, attached to their interests. Thus, the Abbot Henry von Hohenberg gave the castle of Saaleck as a fief to count Henry von Henneberg. It was also under this Abbot that Hammelburg was presented by the Emperor Albert with the "Gelnhauser" immunities.

In 1373, when Conrad von Hanau was Abbot of Fulda, Hammelburg united with the disorderly and rebellious knights. At the first attempt, they were beaten by the Abbot, but afterwards, with the cooperation of Landgrave Herman von Hessen and other princes, they compelled him to establish a peace. In 1382, he withdrew from public life entirely, and charged nine persons with the administration of the estates. It is a remarkable fact that three of them were citizens, each of whom had the government of one of the three towns of Fulda, Vach, and Hammelburg. The latter, at that time, already contained a hospital, founded in 1343 with the consent of the Abbot Henry von Hohenberg.

In those tempestuous times, scarcely a single year passed in which the town was not concerned in some of the unceasing feuds. Thus the chronicles have preserved a letter of renunciation, sent by the knights of Wolfskehl and Grumbach to the inhabitants of Hammelburg, merely for their having kindly treated their enemies. When the knights of Steinau, whose estates lay in Poppenhausen, near the Rhoen-mountains, had invaded the dominions of Fulda and desolated several tracts, the Abbot Henry von Romrod collected an army and made preparations for defence, but Adolphus, Archbishop of Mainz, reconciled the enemies, and the articles of peace were stipulated at Hammelburg, in 1388. Gerhard von Schwarzburg, the restless Bishop of Wurzburg, besieged Hammelburg twice, in 1391 and 1394, but without success.

Shortly after, the town was pledged to the Counts of Rieneck, but it must have soon been redeemed by its former Lords, since the Abbot Hartman von Buchenau erected a mint there. In 1408, however, it was again pledged to the Hennebergs, which fact is attested by a treaty of

partition in that family, dated that year, in which Hammelburg is mentioned. Towards the close of the 15th century, the Abbot John, of the family of the Hennebergs, restored it to the Abbey.

Neither did the time of the Reformation pass without causing many vicissitudes in Hammelburg. As early as the year 1524, its inhabitants had adopted the opinions of Luther and expelled the Catholic priests from their gates. Such was the violence of the disorders that, during the whole year 1539, no Catholic priest having, for a long time, ventured to enter the town, and the Chapter of Wurzburg, which had the superintendence, having refused to send a Protestant one, the town was left without a clergyman. At last, in 1540, the magistrates called the Protestant vicar John Spangenberg to their town, and the Abbot John, whom they informed of their choice, allowed it to pass unobserved. Luther himself addressed two letters to the inhabitants of this town, the originals of which are preserved in the town-library at Fulda; and it is said that Melanchthon himself preached the new religion from the pulpit in the town-hall. For

some time, both a Catholic and Protestant service were performed there, the former in the old church, near the "Thurmerthurm," now in ruins, and the latter in the new church, still in use. But the Catholic ministers being soon entirely expelled, they took their residence at Pfaffenhausen, whence they came daily to the doors of Hammelburg — (to enter they were not allowed), stood under some wooden crosses, and entreated the passers by to return to the ancient belief. After some time, the Abbot Balthasar von Dernbach reestablished the Catholic religion by severe measures, and compelled those Protestants who refused to resume it, to leave the town. Some settled in Schweinfurth, others in Kempten, and in 1590, all traces of the new religion had disappeared.

During the time of these intestine strifes, the town suffered by external disasters also. In 1553, it was fined the sum of 10,000 florins by the robber Alcibiades von Brandenburg. In 1576, Hammelburg witnessed those remarkable scenes between the Abbot Balthasar von Dernbach, the Buchish nobles, and Julius Bishop of Wurzburg,

which we have already related in the description of Aschach. On the 17th of June in that year, the nobles of Fulda entreated the Abbot, either to withdraw his measures against the Augsburg confession, or to abdicate his dignity. From this place, they sent deputies to Aschach; hither Bishop Julius repaired to effect a reconciliation; and it was here that, on the 23rd of June, both princes signed the document of abdication, after many vain attempts to form an amicable arrangement had been made.

The events of Trimberg already related, testify that Hammelburg also experienced some disasters in the 30 years' war. In 1635, the Abbot John Adolphus von Hoheneck perished within its walls, a sacrifice to this sad period. Expelled his capital by the Hessian troops, he had sought a retreat with Franz von Hatzfeld, at Wurzburg. The peace being established, he returned home; but the blow had been too violent, and shortly after, worn out by cares, he died, at Hammelburg. — The Franciscan monastery, generally called the Altstadt, was founded by his successor, Joachim von Grafeneck,

who laid the foundation-stone in 1656. This Abbot was succeeded by Bernhard Gustavus, who was a descendant of the Protestant family of the margraves von Baden-Durlach, but had, a long time previous to his election, assumed the Catholic faith. He was one of the small number of Cardinals that were natives of Germany, and as such, he was present in Rome at the election of Pope Innocent IX. A year after his return from Rome, in 1677, he died at Saaleck.

To another Abbot, Adolphus von Dalberg, the town is indebted for one of its principal ornaments—the present castle, on the site of which a manor-house is supposed to have existed, as early as the 13th century. The Abbot made Hammelburg his frequent and favourite abode and died there, in 1738. He is known as a great benefactor to the Abbey; but still more so is his successor, Amand von Buseck, who concluded in our town, on the 6th of February 1753, one of the most important affairs during his government viz. the treaty with the Bishop of Wurzburg, by which Fulda was

allowed to be an independent Abbey. As a compensation, Wurzburg received the Pallium.

We embrace the opportunity to mention a strange fact, interesting perhaps to wine-drinkers and wine-merchants. A professor of Wurzburg, named Barthel, by whose endeavours the articles were agreed upon, was presented by the new Bishop with a cask of Johannisberg wine, which mountain was, before the secularisation, the property of Fulda. Our professor wished to have something extraordinary, and mixed the Johannisberg with an equal quantity of Stein-wine. But it appeared that he did not understand wine-business so well as he did politics, for the mixture became sour. —

All the succeeding Bishops visited Hammelburg, and even the last of them, Adelbert von Herstatt, who was, in 1803, obliged to surrender all his dominions to the prince William of Orange, often passed the summer there. After this time, the town experienced the same vicissitudes as the rest of the dominions of Fulda, now belonging to Ba-

varia, which vicissitudes have been noticed when speaking of Brückenau.

The market-place of the town deserves a visit. The most attractive building is the town-hall with its beautiful flight of steps. It is built in the Dutch style, and the front is covered with appropriate emblems, images, and inscriptions. In the great hall may be seen the well finished Gothic pulpit in which Melanchthon is said to have preached. On the little tower, from which a staircase leads to the pulpit, you see the year 1526 engraved. In a turning near the hotel "zum Schwanen", which is the best in the town, are the grand picturesque ruins of the church, called the "new Pfarrkirche". The gable is still preserved and crowned by a large stork's nest; the tower is now the residence of a warden. We have already said that, at the time of the religious differences in Hammelburg, the Protestant service was performed in that building. However, whether this church is really the new one, as the name seems to denote, or whether it was never finished, is not to be ascertained. Both the churches are

from the 15th century. The present one is a building in the Gothic style, and we are informed by tradition that its site was formerly occupied by an edifice belonging to the Templars. The former residence of the princes, from which Hammelburg derives a splendid appearance on the western side, is now a court of justice and a board of revenues. The top of the building bears the ancient escutcheon of Fulda, consisting of a cross in a white ground, and over it the golden lily of the Dalbergs.

We add as a concluding remark that Frobenius, the first printer in Basil, who printed a German bible in 1530, was a native of Hammelburg.

Leaving Hammelburg, the eye falls upon a beautiful memorial of the middle ages — a lofty castle on the mountain, and at its foot, a monastery. On its declivity, the “Saalecker” flourishes, a worthy offspring of the Johannisberger, the king among the Saal-wines, for which the Abbots created here a new home.

SAALECK was, as we have often mentioned, the boundary fortress of the lands of Fulda, and

as early as the 14th century, its governors are known. In all probability, the tower, whose walls are 12 feet in thickness, dates its origin from that time; the rest of the building is supposed to be of the 16th century and to occupy the place of a former edifice, which was destroyed in the time of the war of the peasants. The Abbots of Fulda used to reside here and in the lower castle alternately. Its apartments are now desolate but command a splendid prospect over the Saal-valley. Admission may be obtained of its present tenant.

An awful story is connected with the thick tower, the only one preserved from the time of the middle ages. We are told that it was erected by Amalberga, the cruel princess of Thuringia, who indulged, in this castle, her criminal voluptuousness. She was exceedingly beautiful and wicked, and was accustomed to sit on this tower, that she might observe the knights who passed. When one pleased her, she enticed him to the enjoyment of forbidden pleasures, but fearing discovery, afterwards deserted him, and imprisoned him in the dismal dungeons, where he perished.

Others differ from this opinion, and say that the seat of this princess was on the Hammelburg, situated towards Westheim. Only a few stones are visible there, but people annex many stories to the spot. One of them is that a young shepherd fell asleep there, and dreamt that a beautiful woman conducted him to a splendid castle erected on that place. All the apartments which he saw, were richly decorated, and treasures were accumulated every where. The boy was attracted by one flower, which the lady presented to him and fastened it to his hat. When he awoke, it was really ornamented with a flower of shining gold. For a long time, the flower was preserved and shown to the people.

In the Franciscan monastery, which is still in existence, the church, erected in the year 1698, when a prior one was destroyed by fire, deserves notice. —

The village OBERASCHENBACH was mentioned, when we spoke of the document of donation by which Charlemagne, in 777, presented it together with Hammelburg to the Abbey of Fulda. It

recalls to our memory also a comical trick of the well-known Götz von Berlichingen. The bailiff of Saaleck, Endres von Gemünden, had a servant, generally called the ape. One day, when Götz met, at Hammelburg, with Neidhard von Thungen, William von Henneberg, and Michael von Wertheim, he was drawn into a quarrel with this servant, who being intoxicated, insulted him with the most abusive language. Götz answered the drunkard with these words: "Wait till we meet in an open field, then we shall see who is knight and who servant." Now, it once happened that Götz came on horseback from the Sodenberg, accompanied by Neidhard von Thungen, and in the wood near Oberaschenbach, he met the bailiff and his ape. With all speed, Götz advanced towards them, but, at his sight, they both took to their heels. Götz seized his cross-bow and sent an arrow after the servant, which nearly touched his back. The servant turning round shot an arrow to Götz's breast, when the latter was just entering the village through the hollow-way. Götz did not take time to send another arrow, but threw

his bow at the head of his assailant and rode over him. Meanwhile, by the clamours of the bailiff and the ape, the peasants being attracted to the spot, rushed upon the knight with spits, haws, axes, and stones. But he gallantly distributed his blows in every direction, and fortunately passed unhurt through the village. Beyond it, he was again assailed by four peasants and the ape, but he drove them back to the village, and then turned towards Neidhard, who waited for him in the fields. There another peasant ran towards him, but he was compelled by Götz to promise by an oath that he would bring him the bow which he had lost in the village. —

Continuing our way on the eminence, before we arrive at Seyfriedsburg, the next village, we reach a point, where it is worth while to halt that we may enjoy the prospect. Not only one of the most delightful landscapes of Franconia offers itself to the eye of the beholder, but also several of the most interesting monuments of its history. The feet of the surrounding heights are well cultivated, and their ridges and tops covered

with the finest wood. Beyond our right is the Sodenberg; on our left appear, among wood-clad hills, the ruins of Reussenberg, and more remotely the extensive and splendid ruins of Homburg, which, from this distance, resemble a fortified place. Before us, the valley over grown with a dark forest, inclines towards the Maine; behind us, the banks of the Saale, over which we catch a last glimpse of the Rhoen-mountains, interrupt our view. — Let us conduct our readers in imagination through these three remarkable ruins. —

The first certain accounts respecting SODENBURG (Kilianstein), are not found earlier than the 13th century. A document, dated 1296, names one Theodorich von Sodenberg. A hundred years after, the Lords of Thungen resided there, and during their stay in this castle and Reussenberg, they fined the whole neighbourhood. The Bishop of Wurzburg, weary of these injuries towards his subjects, compelled them, in 1393, to give Sodenburg up to him for a trifling sum. The Lord of Thungen, fearing the execution of the ban already pronounced against him by the Empire, to gain

time, concluded the treaty but did not adhere to it. Bishop Gerhard von Schwarzenburg consequently, in 1395, assailed the castle, took it and gave it to several knights, among whom were two Barons of Hutten. The castle, on the boundaries between Fulda and Wurzburg, now became the objects of contention, which, after both parties had taken up arms, was finally settled by a treaty, in consequence of which the castle was to be destroyed. But this was not carried into execution, for after the lapse of 30 years, we again find the Lords of Thungen, then the disturbers of Wurzburg, as its possessors. To secure the estate, they gave it as a fief to the Abbot of Fulda, in 1447. — The mother of Götz von Berlichingen, one of whose tricks in this region we have just related, descended from the race of Thungen, and he passed a great part of his youth here, staying with his uncle Neidhard von Thungen. — In the peasant's-war, Sodenburg and Marienberg were the only two castles of Franconia which opposed successfully the rebels. We extract this last account from the chronicler Gropp; other writers differ from this

opinion. In 1660, it became the property of the University at Wurzburg, to which it had, for some time before, been pledged. The fields had been entirely devastated during the 30 years' war, but were restored to cultivation by the bailiff of the University. The castle, however, built of basaltes, on blocks of the same stone, was suffered to perish by neglect, and after a space of twenty years, fell to ruins.

At a short distance from those ruins, we perceive a stone crucifix with the escutcheon of the family von Thüngen. It was erected in 1580, and during the last hundred years, pious pilgrims have flocked to it, because salvation, as many testify, has been granted to devoted suppliants on that spot. Not far from this place, on the highest summit of the mountain, which commands a beautiful prospect, are a farm-house and a game-keeper's dwelling, surrounded by the forest, near a huge mass of basaltes.

On the way leading from Sodenberg to Reussenberg, we pass another crucifix, called the "Spinnjungfer", of which tradition gives us the following

account: A maid of Sodenberg used to go daily to the Reussenberg to spin; on her way, she frequently met with a huntsman, who soon gained her heart. But this huntsman proved to be the devil, and when she submitted to him, he rushed upon her to tear her to pieces. In her despair, the girl clasped her hands round the holy image, and to the present day, the traces of her ten fingers are visible on the stone. It is said that in a wonderful manner, all sorts of hands, both large and small, fit the impressions. —

The REUSSENBERG was also the property of the Thüngens, erected by them, on the Eichelsberg, with the permission of Bishop Wolfram, but on condition that they would, at any time, open the gates. They, however, refused to do so; in consequence of which Bishop Gerhard besieged the castle, in 1386; but notwithstanding the great number of horsemen and foot-soldiers which he brought with him, his attempt was rendered useless by the obstinate resistance of Diez von Thüngen. Nor was John von Brunn more successful in his undertaking. On the Wednesday after the festival

of St. Bartholomew, he marched out with 1,000 horse and 3,000 foot-soldiers against Charles von Thüngen, and injured the castle so much that it was deprived of every defence but ditches and hedges. On the 28th day of the siege, he attacked it by assault, in which many of the besieged fell, and Kunz von Thüngen among the number. Only ten persons were left in a healthy condition, and they would have been obliged to surrender the castle, had not the Bishop strangely raised the siege.

John von Henneberg, the Abbot of Fulda, also besieged the Reussenberg, but a timely treaty prevented its being taken. This event took place in the early part of the 16th century, which seemed a fatal period for the fortress. Hans Joerg von Thüngen, its possessor at that time, being outlawed as a disturber of the public peace and traitor to the Suabian confederacy, it was determined that his seat on the Reussenberg should be destroyed. We cannot ascertain whether this was carried into effect, but we know that the Reussenberg was demolished by the vindictive hands of the peasants,

who, most probably, had sent many a terrible and menacing look to its battlements. —

High on a mighty rock stand the ruins of HOMBURG, surrounded by deep ditches, beyond which considerable fragments of towers and round-walls still exist. Its founders, Adolphus and Reinhard, came from the distant Rhine-regions, from Hohenburg on the Lahn. The former settled on a hospitable mountain, near the Maine, and founded Adolphinsberg (now Adelsberg); the latter is the builder of our castle, which occupies the site of one that was destroyed by the pillaging invaders of Trimberg and Saaleck. The fact is testified by an inscription over the entrance which was, in the middle of the last century, still legible. The knights of Homburg were the hereditary marshals of the Bishops, and their dominions were widely extended. From their family descended a Bishop of Wurzburg, Dieterich, who died after the short government of 15 months (1224). One of his successors, Dieter von Homburg, having no male descendants, caused this strong fortress of the Bishopric to pass, together with Adelsberg, into the possession of the Barons

von Bieckenbach, whose estates in the Maine-regions were very extensive. Shortly after, they gave it as a feudal estate to the Bishops of Wurzburg; in 1471, Bishop Rudolph von Scherenberg acquired it entirely by purchase. The castle opposed a gallant resistance to the peasants, who were obliged to fly in confusion and with bleeding heads. Philipp von Thüngen was one of the bailiffs of Wurzburg, who had their residence here. He and the bailiff of Trimberg were the only two of all the noble dependants of the Bishop who came to succour Wurzburg, when invaded by William von Grumbach. Being the brother of the eldest of the Chapter, he was charged to deliver, on the 7th of October 1563, in his brother's name, into the hands of Grumbach, the treaty, in consequence of which the latter withdrew his troops from the capital of Franconia. Bishop Julius stayed there, in the autumn 1583, when he endeavoured to induce the neighbouring peasants to return to the old faith. Till the close of the 17th century, it was the seat of Wurzburg's first bailiff, and was inhabited down to the year 1780, after which it was demolished.

Many traditions are prevalent here which are also known in Thuringia, the Noric Alps, and the seven mountains of the Rhine.

Near the village SEYFRIEDSBURG, on the left of the road, and concealed by the forest, lie a few stones, the remnants of the Seyfriedsburg, the abode of the horny Siegfried, the hero of the north, prince of the Rhine, and once the hogherd Fritz. One day, when he was tending his swine he found, in the clear water of the Saale, a stone, with which he rubbed his body, and thus made himself invulnerable. He performed deeds of marvellous valour. A dragon which roamed in the forest adjacent to Schoenau, was killed by his hand — to the present day, the forest is called "Lindwurm" i. e. dragon. — For this deed, he was loaded with honours and riches. The Master of the country gave him permission to erect a castle, which people called the Seyfriedsburg.

Nothing of it is now visible; which loss was caused by a maid-servant, on the following occasion. The clouds threatened a heavy thunderstorm, and all persons hastened home; but the bold servant

remained in the field, saying: "Whatever thunderbolts and lightnings may come, I must pile my hay." Scarcely had the criminal words left her lips when the lightning flashed through the clouds, striking the servant and setting fire to the castle.

In the Guckenberg, not far from the Seyfriedsburg, an Emperor with a whole army was sunk. It is said that he sits beneath on a stone-table, and when his beard will be grown three times round the table, he with his armed men will reappear. — But if you would ask: "Where is the Guckenberg?" — we can only reply, it is no longer to be seen. Tradition says that it disappeared in the following manner. — A poor boy who sold rolls, met on the mountain an old man, who adressed him kindly and told him that, if he would promise never to divulge the secret, he would show him a place where he might profitably sell his rolls. The boy followed the old man, and soon the mountain appeared to him like a large town. There were churches and shops, prayers in one part, and business being transacted in the other. On a table, the mighty Emperor was seated and

twice his beard had surrounded the table. The boy sold his rolls, and daily returned to the same place. In a short time, many strange coins of a very ancient date were in circulation in the neighbourhood. By inquiries, it was ascertained they all came from this boy, who, upon an examination, confessed all that he had seen. When he was again going to the Guckenberg, the mountain had disappeared. —

On the right of us, near the borders of a forest, the solitary but charming convent SCHOENAU is situated. In 1190, the pious nobleman, Franz Hesslar von Thüngen, founded a nunnery of Cister-nienser on his farm at Meppen, to which Gottfried von Pisemberg, then Bishop of Würzburg, sent several nuns of noble birth, and called it Schoenau. The cells of devotion were soon filled with inhabitants, some of whom were daughters of the highest families, chiefly of Homberg, Bickenbach, and Rieneck. At the same time, the estates of the nunnery increased. Gemunden, Arnstein, Sachsenheim, Aura, Aura-Trimberg, were tributary to it. It was chiefly indebted for its rapid rise to the house of Thüngen, whose family-grave was in the cross-passage of the

nunnery. But this place was likewise profaned by the outrageous peasants. At their arrival, the nuns quitted their lonely cells and fled to the virgins of Himmelsporten at Wurzburg. The abandoned place was invaded, plundered, laid waste, and finally reduced to ashes by the pillagers coming from Sodenberg and Gemunden. The nunnery was, however, rebuilt and again filled with pious inhabitants; but when, in 1554, the hordes of the margrave Albert Alcibiades invaded Schoenau, it was so completely destroyed that it was never afterwards restored. Its dominions were confiscated by Wurzburg, the bells taken out and given away to the churches of the vicinity, the edifices decayed, and after a time, a building near the Saale, having some timbers for its only roof, was all that remained of Hessler's von Thüngen's foundation, once so richly endowed.

After the lapse of about a century and a half, a. D. 1699, the Franciscan lay-brother, Kilian Stauffer of Wurzburg, founded another convent on the same spot. Its unassuming simplicity reminds us of the early times of Christianity in Germany.

Stauffer, a native of Lucerne introduced to Wurzburg the art of imitating reddish marble by painted gypsum, of which several monuments exist in the Neubau-church and in the church of the castle. Bishop John Gottfried von Guttenberg, who patronized the skilful artist, once gave him permission to ask a favour. "Most gracious Lordship", said the simple Swiss, "the extension of my order is my principal desire. At Schoenau, a convent lies in ruins; if it belonged to my brethren at Wurzburg, we would renew it."

His petition was granted, but John Gottfried soon after died. Bishop John Philipp von Greifenklau presented Schoenau to the guardian of the Minoriten-convent at Wurzburg. Kilian began the work of restoration with two assistants, and by digging in a mole-hill, they found a gold ring, which they considered a favourable omen. They suffered extreme want, for they had only milk and herbs for their nourishment, while working so laboriously. Kilian bought two cows at his own expense, and when some timbers were afterwards required, he discharged the debt himself by per-

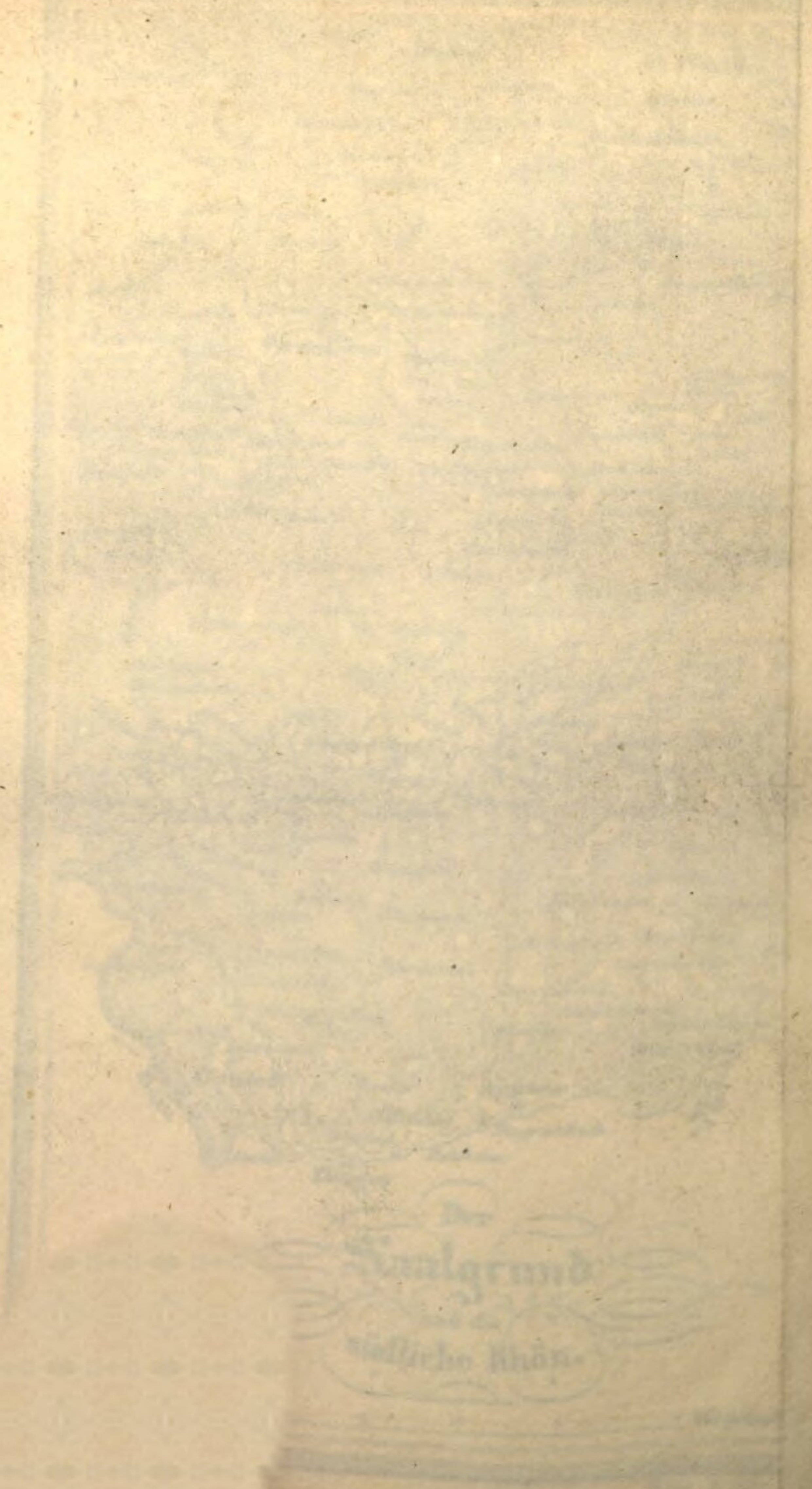
forming some works in gypsum for the church of the University at Wurzburg. In 1710, the church and convent were completed — a monument of art and still more, of the man's active piety. It survived the horrors of the French invasion, from which it suffered much in 1796; and the storm, which destroyed the splendid edifices on the eminences, breathed softly over the modest convent in the valley, and even to the present day, pious songs of devotion resound within its walls. —

The Saale and Sinn, the faithful leaders of our journey, reconduct us to the Maine. Already its smooth surface shines in the distance — we arrive at its banks.

Analytical table of the springs of Kissingen.

Temperature.		Rakoczy. 9° R. =	Pandur. 8° 87 R. =	Soolenspring. 15° 6 R. =	Maxspring. 8° 75 R. =	Theresienspring. 9° R. =
Amount	a. carbonic acid.	11°, 25 C. 26,25 Par. Cubicinch.	11°, 0875 C. 28,85 Par. Cu- bicinch.	19° 56 C. 30,576 Par. Cubicinch.	10,9375 C. 31,0400 Par. Cubicinch.	11°, 25 C. 28,35 Par. Cubic- inch.
of gaz	b. nitrogen.	Traces.	Traces.	Traces scarcely perceptible	0,0080	0
in 16 ounces	c. oxygen.	0	0	0	0,0030	0,05 Cubicinch.
	Remains after evaporation in 16 ounces.	86,4158 Grains.	76,0525 Grains.	171,851030 Granis.	30,2733 Grains.	29,63 Grains.
Carbonate of Natron		0,8200 Gr.	0,0300 Gr.	0,0000000 Gr.	0,3800 Gr.	0,3900 Gr.
Lithion		0,0002 -	0,0001 -	0,0000000 -	0,0005 -	0,0000 -
Kali		0,0000 -	0,0000 -	0,0000000 -	0,0000 -	0,0500 -
Calcite		3,5500 -	5,8500 -	1,6512000 -	2,5900 -	2,0000 -
Strontite		0,0003 -	0,0002 -	0,0000000 -	0,0000 -	0,0000 -
Magnite		2,5000 -	1,6200 -	6,4128000 -	1,8250 -	2,3700 -
Iron		0,6800 -	0,4500 -	0,3550000 -	0,0000 -	0,0000 -
Mangan		0,0003 -	0,0002 -	0,0008815 -	0,0000 -	0,0000 -
Sulphate of Natron		2,0000 -	1,7500 -	25,3079100 -	1,8600 -	1,3500 -
Calcium		2,5000 -	0,7500 -	0,0000000 -	0,6510 -	0,7500 -
Phosphate of Natron		0,1700 -	0,0500 -	Traces.	0,1250 -	0,0000 -
Silic acid		2,2500 -	1,5500 -		0,4650 -	0,5000 -
Oxides of Alum		0,1800 -	0,0500 -	0,864000 -	0,0000 -	0,0000 -
Organic extract		0,1500 -	0,0900 -		0,0000 -	Traces.
Chlorate of Natron		62,0500 -	57,0000 -	107,5152600 -	18,2700 -	18,4000 -
Kali		0,9100 -	0,2500 -	0,9792000 -	1,0020 -	0,8500 -
Lithion		0,0025 -	0,0015 -	0,1920000 -	0,0001 -	0,0000 -
Ammon		0,0515 -	0,0500 -	0,0000000 -	0,0000 -	0,0000 -
Calcium		0,0000 -	0,0000 -	3,9936000 -	0,0000 -	0,0000 -
Magnium		6,8500 -	5,8500 -	24,5161000 -	3,1020 -	2,7500 -
Bromate of Natron		0,0000 -	0,0000 -	0,0000000 -	0,0000 -	0,0700 -
Magnium		0,7500 -	0,7200 -	0,0629760 -	0,0025 -	Traces.
Jodate of Natrium		0,0000 -	0,0000 -	0,0000920 -	0,0000 -	0,0002 -
Magnium		0,0010 -	0,0008 -	0,0000000 -	2,0002 -	0,0000 -





Der
Saalgrund
niedliche Rhön.

Förster Buch

Hänle, Siegfried,

Guide of the bathing places of Franconia Kissingen

Würzburg 1845

Bavar. 1179 qb

urn:nbn:de:bvb:12-bsb10374121-9